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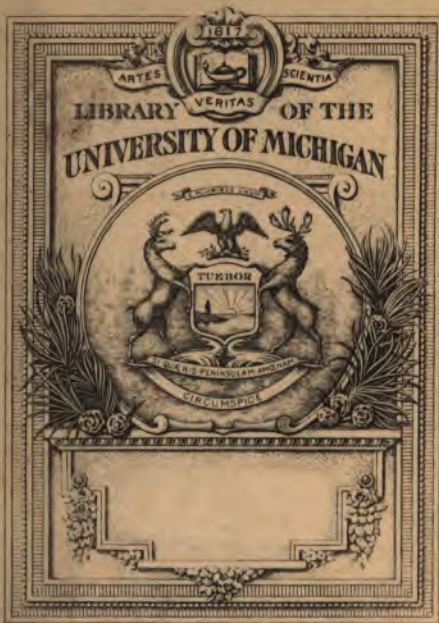
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VOYAGES

DE LA COMPAGNIE FRANÇOISE

DE LA MER DU SUD

ET

DE LA MER DU NORD

PAR

LE SIEUR DE LA PEROLLE

ET

LE SIEUR DE LA CHASSE

ETC.

PAR

LE SIEUR DE LA PEROLLE

ET

LE SIEUR DE LA CHASSE

ETC.

ETC.

W. Kelly
HISTORICAL ACCOUNT

OF THE MOST CELEBRATED

VOYAGES,
TRAVELS, AND DISCOVERIES,

FROM THE

TIME OF COLUMBUS

TO THE

PRESENT PERIOD.

"Non spis inde tulit *causis* sed a *ta* flores." Ovid:

Judge
BY WILLIAM MAJOR, LL.D.

VOL. XI.

L O N D O N:

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1797.

THE UNIVERSITY OF CHICAGO

VOYAGES

AND DISCOVERIES

IN THE NORTH PACIFIC OCEAN

BY



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BY

BY

BY

John Smith

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12-21-1931

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TRAVELS
THROUGH
NORWAY, LAPLAND, ICELAND,
AND OTHER
NORTHERN COUNTRIES OF EUROPE;

Abstracted from the Journal of a Gentleman employed by the
North Sea Company of Copenhagen to make Discoveries.

MANY of the early voyages are rendered important by discoveries, and the meagerness of the narrative is compensated by the magnitude of the transactions.

This character, however, does not in general apply to travels undertaken at a very remote period. In travels, description is the principal part to be regarded; and elegant, or accurate description, is scarcely to be expected when scientific travellers were few, and philosophical remarks on countries or customs, on laws, religion, or government, were rather incidental than intended.

Cramped often by a narrow education or a narrow mind, and tied down to pursuits little favourable for deep and comprehensive researches, a majority of the travellers before the *seventeenth century* can now only amuse the antiquary, who values what is rare more than what

is excellent; while general readers would reap rather disgust than entertainment from their perusal.

We have therefore been induced to commence this department of our work, at an era which may afford us an opportunity of recording a considerable number of such interesting modern travels, as have gained deserved celebrity, and will be read with avidity while the English language endures.

To select from stores so copious and so valuable, is no very easy task; to please every taste, and include every article worthy of distinction, we know to be impossible. Animated, however, by a desire to render our volumes deserving the public patronage, we shall sedulously attend to such objects as may best promote the ends we have in view.

It will appear that we have generally adhered to chronological order in our series both of Voyages and Travels; and for reasons which carry conviction along with them. This is not intended as a work on geography; and any attempts to generalize, under distinct heads, would not only be futile, but inconsistent with the nature of our plan. The order of time will best display the progress of taste and observation on those whose labours fall under our review; and if we carry our readers from one country, or from one continent to another, in rapid succession, and sometimes retrace the same steps with other guides, we are satisfied that this will require no apology to the discerning, and only needs to be known to *Be approved.*

Without farther preface, we shall therefore begin with travels undertaken about the middle of the

the seventeenth century, and carry them down to the present time.

When Frederick III. of Denmark, possessed the throne, he was anxious to advance the trade of his kingdom; aware that the riches of individuals and the resources of government must result from successful commerce. To forward this object, he established two companies of merchants at Copenhagen; the one an Iceland company, and the other a Northern company.

The latter having observed that the trade to Norway was very productive, presented a petition to his Danish Majesty in the beginning of 1653, representing, that many advantages would accrue from prosecuting discoveries to the north, whence several valuable merchandizes might be imported. To this request the royal sanction was readily given; and the company was empowered to extend their intercourse with the northern nations as far as it might be found eligible.

Immediately, several ships were fitted out on this scheme; and a French gentleman, in the medical line, from whose journals we have abstracted the following pages, being then at Copenhagen, and hearing that it was recommended to the company by his majesty to make all possible discoveries and observations in the countries they visited, procured the appointment of surgeon to one of the ships, that he might have an opportunity of gratifying his curiosity and displaying his talents in an honourable and unexpensive manner. How well he was qualified for observation the following pages will shew.

We embarked, says our author, in the beginning of April, 1653, and left Copenhagen with two ships in company. We soon arrived at Cat

gat, the strait which divides the German from the Baltic Sea, extending about forty leagues from Elsinore to Schagerhort, a passage full of rocks, and consequently dangerous.

When we got abreast of Mailstrand, a small sea port about thirty leagues from Copenhagen, the wind beat us back, and forced us to anchor in a creek called Schalot, where we rode under the castle, which appeared ruinous, and is only famous for its well-known promontory.

Here we staid thirteen days, when the wind shifting into a favourable quarter, we proceeded on our voyage, and soon reached Christianand, in Norway, where there is a commodious port. Next day we steered for Christiana, or Obslo, the capital of one of the five governments of that kingdom.

As soon as we arrived here, we landed to deliver our letters to the company's agents, who gave us a very cordial reception. One of them, on hearing I was a stranger, and had been recommended by a person belonging to their society, behaved with much civility, and after shewing me the place, ordered one of his servants, who spoke French, to attend me in a short excursion up the country.

Early next morning we rode to a large village named Wisby, the capital of Gothland, celebrated in history for having been the scene where the famous marine code of laws was formed. The houses here are very low, and built of wood, with a covering of turf, and have no windows, except a lattice on the top, to admit the light.

The peasantry of Norway are remarkable for *their simplicity and hospitality*. The women have *generally red hair*, and make excellent house-wives. They are courteous to strangers, and
ar

are employed in tending the cattle, and in fabricating cloth for the use of the family.

As we were returning towards Christiana, we met one of the neighbouring gentlemen, attended by two servants and a pack of hounds, going to hunt the elk, who politely invited us to partake of the diversion. After we had rode about a mile, the huntsman and some more attendants and peasants joined us, when we proceeded to a wood, at the entrance of which we dismounted, and left our horses in the care of a domestic.

Scarcely had we advanced forty yards within the cover, before we perceived an elk, which instantly dropt, being seized, as we were told, with a kind of fit to which they are subject, and from whence they derive the name of elk, signifying a miserable creature. Had not this accident happened, I believe it would have been difficult to have brought him down; for when we roused another, soon after, after a chace of two hours we were not likely to have taken him, had he not been seized in a similar manner. He killed three of the best dogs with his fore feet, which loss dispirited the gentleman from pursuing his sport farther; and he sent for a cart to carry the game we had caught to his castle, where he insisted on our accompanying him. He treated us in a splendid manner; and, at my departure, made me a present of the two left flanks of the elks we had killed; and, to enhance the value of the gift, let me know they were an excellent cure for the falling sickness. To this I replied, by my guide, that I was surprised, since the foot of an elk had such virtue in it, why the animal could not cure itself of the same malady. The gentleman now burst into a laugh, and told

TRAVELS THROUGH

he I was right, for he had given it to several persons afflicted with the falling sickness without effect, and that he had long suspected the virtues attributed to an elk's foot were to be classed among vulgar errors, though he proceeded to specify many ill effects produced on the human body by eating the elk's flesh.

We spent the night very agreeably at this gentleman's mansion, and taking our leaves next morning, returned to Christiana. After a few days stay in that part, we weighed anchor for Bergen; but being becalmed in our passage, we employed ourselves in catching fish, in which we were so successful, that we were enabled to keep Lent some time after.

Bergen, the capital of a province of the same name, has one of the finest ports in Europe. It is a large trading town, full of merchants, and was formerly the seat of an archbishop, whose palace was given to the Hans Towns for their ancient merchants to live in, and the cloisters converted into warehouses. Hence the inhabitants are called monks; and are still obliged to observe celibacy, or remove. This, however, must be rather a political than a religious restraint in a protestant country.

The principal trade carried on at Bergen is in fish, of which amazing quantities are exported to Muscovy and other parts of Europe. Since the period of this voyage, however, its trade is not confined to fish, but extends to deals, and many other articles of northern produce.

Having discharged our investments destined for Bergen, we set sail for Drontheim, our cargo being consigned to the surveyor of the copper and silver mines, for the use of the work

Being becalmed on our passage, we again caught a great quantity of klip-fish, which we salted and barrelled. They are a species of large cod, which live near the rocks, and from this circumstance derive their appellation; klippe signifying a rock.

On our arrival at Drontheim, we were anxious to unlade the ships as fast as possible; but the surveyor informed us he must wait the arrival of an officer from the mines, and offered to send a messenger for him, whom I obtained permission to accompany.

Early next morning, under the guidance of the surveyor's servant, I set out on horseback; but the roads were so rugged, that we could only reach eighteen miles from Drontheim before night overtook us. We had a long wood to pass through, full of wild beasts, such as wolves, lynxes, and boars, which rendered travelling in the dark neither safe nor pleasant. Next night, we arrived at the forges, where, according to the custom of the country, we were entertained with beer, brandy, and tobacco; and our host thinking that he should be deficient in hospitality unless he made us drunk, plied us so fast with bumpers, that it was impossible to avoid a debauch. One of the officers of the mines, who spoke French, on my expressing a desire to descend into those subterraneous abodes, promised to gratify my curiosity.

Accordingly, next morning, we proceeded a few paces from the forges, which are on a high mountain, to the mouth of one of the mines, over which was erected a machine for drawing up the ore, and conveying persons down the shaft.

Being fixed in a wooden bucket, I was let down above fifty fathoms; and, on reaching the bottom, never did I see a more horrid prospect

or what appeared a truer picture of the infernal regions. Nothing met the eye but rugged caverns, flames of fire, and creatures more resembling fiends than men. They were dressed in black leather jackets, with leathern mufflers about their heads, and wore aprons. These miners have various allotted avocations, and some not destitute of danger.

The master miner, who descended with me, seeing I was afraid and taken with a cold fit, rang a bell, which is the signal for being drawn up, and we soon ascended into a more favourable air.

After dinner, the same gentleman who had so far gratified me, ordered horses to be got ready, that he might shew me the silver mines. On being introduced to the surveyor, we were, each of us, presented with a large glass of brandy, and then treated with beer and tobacco. Having smoked and drank as long as our host thought proper, he conducted us to the forges, about a mile from his house. We soon after reached the mouth of a mine, and descended as we had done before. The miners were clothed in a similar manner, and the scene was not very different from what the copper mine exhibited. These mines are very productive, and considerably aid the royal revenues.

The miners here never work in winter; and during spring and autumn labour no more than three hours before dinner, and as many after. In summer, however, they work nine hours in the day. The rest of their time they spend in dancing and jollity. They receive a crown a day all the year round, and this enables them to enjoy *themselves in a much more agreeable manner*
than





Tagher del.

Kerdel del.

A Lapland Wizard bargaining
for Wind.

than the nature of their pursuits would seem to promise. On my return to the forges, I found the people engaged in their usual sports, and was not a little entertained with the variety of their humours and pastimes.

Having seen every thing worth notice in the mines, the surveyor took us to his house, where we were liberally entertained in the customary style. Next morning we took our leave, with thanks for the civilities received, and I returned to Drontheim with the master miner.

In two days after we reached the port, we resumed our voyage towards the north; but after proceeding a few days with a favourable wind, we were becalmed under the arctic circle; and some of the crew being superstitious enough to believe that the inhabitants of the neighbouring coast could rule the elements, and dispose of the winds at their pleasure, the captain was prevailed on to send a boat ashore to purchase a propitious gale; and curiosity prompted me to accompany those who went on this ridiculous errand.

We landed at the nearest village, and soon found out the chief necromancer, to whom we found means of explaining our want of a wind to carry us to Mourmanikeimore; but he gravely told us, his power did not extend farther than the promontory of Rouxella. The mate, who was of the party, reflecting, that if we reached this spot, we might easily make the North Cape, invited the necromancer on board to settle the bargain with the captain. To this he readily assented; and when we got to the ship, the captain paid him about thirty-five shillings sterling and a pound of tobacco for his influence to regulate the winds according as we wished them to blow. When
the

the bargain was concluded and the money paid; for impostors never ought to give credit, the wizard tied a woollen rag, about half a yard long and a nail broad, to the fore-mast. On this strip of cloth were three knots, which the captain was to untie, according to instructions given.

The necromancer had not been long gone, when the captain untied the first knot, and in a short time after, the wind happened to spring up and blew a brisk gale, which carried us beyond the dangerous whirlpool of Maelstrom, in which many ships have inadvertently been lost.

The wind beginning to shift a little, the second knot was untied, and we were wafted along till we reached the cape of Rouxella. After passing that point, the needle of the compass turned back several degrees, from which some concluded that there was a loadstone in the mountain. Certain it is, from this unaccountable variation, we must have lost our course, had not our pilot been very expert. Trusting to his own judgment, he shut up the compass, and hung out a flag for the other ships to follow the course he was steering.

In this situation we remained two days and two nights, having nothing to depend on but the pilot's experience; but on the third day, when we were got to a considerable distance from the mountains of Rouxella, the needle again resumed its polarity, and we conjectured that we were drawing near the North Cape.

The wind beginning to die away, the captain untied the third knot of the amulet, and soon after such a storm set in, that we were obliged to drive before the wind under bare poles, expecting every moment to go to the bottom; However, on the fourth day the storm ceased, when to our

great concern, we found we had lost sight of the consort vessels; but as the wind was fair, we proceeded, in order to reach a port to refit.

At this period it is scarcely necessary to observe, that the sale of winds, so often mentioned in the history of northern nations, is a mere imposture; but it may not be amiss to remark the principle on which this traffic is conducted, and the means by which superstition has been gulled into a belief of the efficacy of the necromancer's art. The persons who pretend to sell the winds, make it their constant study to observe the weather; and, from long practice and certain unerring indications, they can generally predict the variation of the winds for several days to come. Should the signs appear uncertain when they are applied to, they delay by some artifice coming to a conclusion, till they think themselves morally sure of the wind they pretend to sell.

When our supposed conjurer affirmed that his influence did not extend beyond Rouxella, he well knew by experience, that his observations did not exceed those limits, and that he should risk his credit if he presumed to exceed the bounds of his science. Trifling as this species of knowledge may appear, it is confined among a few people, who not only by this means keep their neighbours in subjection, but lay credulous or curious foreigners under a tribute by the exercise of their art.

The northern coasts are so full of rocks, that the ports and creeks are almost inaccessible; and some time elapsed before we could reach *Wardhuys*, the chief town of Danish Lapland, where there is a castle and a garrison, and a collector station.

for receiving the duties imposed on strangers trading to Archangel.

We next sailed for Waranger, and anchored about half a league from the town. The captain being impatient to find a proper place to refit the vessel, and to obtain some information relative to trade, ordered out the long-boat, and proceeded directly to the town.

Waranger is populous, and has a convenient port, but so little frequented, that the inhabitants expressed their surprize at the sight of a ship, and could give little encouragement on the score of trade, but offered their assistance to refit the vessel.

We now entered the port, and unladed such parts of the cargo as were intended for the trade of this country. These goods were locked up in a house near the shore, and a guard placed to watch them.

To some of the principal inhabitants we presented bits of roll tobacco, on which they set the highest value; and in return they supplied us in the most friendly manner with dried fish, which they use as a substitute for bread, and the flesh of such animals as their country produces. Their dainties, however, not suiting our palates, we sent to the ship for salt beef and biscuits; but when we wished the Laplanders to partake with us, we found the same prejudice in favour of their own fare, as we felt in regard to ours.

Though these people are Christians of the Lutheran persuasion, they are still so superstitious, that if they meet any thing in the morning reckoned *ominous*, they return home, and never stir out the whole day. This may serve to shew

how susceptible they are of unmanly and unreasonable apprehensions.

Both the men and women are low in stature, but strong and active. Their general features are broad and flat. Their eyes are small and frequently appear bleared. In their manners they are rude and uncivilized, and in disposition lascivious.

The men wear vestments made of rein-deer skins, with the hair outwards. Their coats are short, and reach down to the middle of their thighs; and their breeches and stockings are of the same materials as the rest of their dress. Their bonnets are made of skin, edged with grey or white fox fur. The caps of the women are made of coarse canvass, and their hair is twisted up in two rolls that fall on the shoulders. Some of them wear a ruff, which they tie behind. Their shoes are made of fish-skins with the scales on, and somewhat resemble the wooden shoes of the French peasants.

Their huts receive no light except what enters by the top. The whole family, of every sex and every age, lie down promiscuously on bear skins, spread in the middle of their habitation. A black cat in each house is reckoned one of the most valuable appendages: they talk to it as a rational creature, and in hunting and fishing parties, it is their usual attendant.

The ship being unladed and hauled ashore, and found to be more considerably damaged than was expected, the captain requested permission to cut timber to refit her, which was readily granted.

During the interval that must pass before the ship could be ready for sailing, the supercargo thought it might be advisable to try to push a trade in

the country, and in this scheme he enjoined me and two others to attend him.

We set out on the 12th of May, taking with us some cloth and tobacco for trade, and beef and pork for subsistence, accompanied by three of the natives of Waranger, who were to be our guides and porters. We followed them for many hours through woods, mountains, and valleys, without meeting a living creature; and the first animated objects we saw, were two white bears of a prodigious size, which fled as we approached.

An hour before night, as we were descending a mountain, we saw at its bottom about a dozen houses lying dispersedly, and a little beyond them a herd of rein-deer. On our arrival at the village, our guides conducted us to a hut, where, being weary with our journey, we were glad to repose ourselves. We presented our host with a piece of roll tobacco, which he received with the utmost demonstrations of joy, assuring us that he had not met with such a valuable present for the space of nine months. In return, he brought his brandy bottle, some rein-deer flesh and dried fish, which we distributed among our guides, preferring for ourselves the provisions we had brought along with us. Having taken a repast, we lay down on bear-skins to sleep, after the manner of the country.

In the morning we asked our host if he had any articles to offer in barter for cloth and tobacco, when he answered in the affirmative, and produced some wolf, fox, and white squirrel skins, and farther informed us, that his neighbours had *the same kind of commodities, and would be glad to traffic with us.*

Having

Having purchased the cargo of furs belonging to our host, and paid him, partly in tobacco and partly in cloth, we entered on a trade with the other inhabitants of the village, and continued trucking till their stock of marketable articles was exhausted. We then solicited and obtained some rein-deer to carry us farther up the country. Taking down a horn that hung up in his cottage, he went out and blew it; on which fourteen or fifteen of those animals came running towards the hut, six of which were immediately yoked to as many sledges. In one of these vehicles we put our merchandise and provisions; another was assigned to one of our guides, who understood the language of the Muscovite Laplanders, having dismissed the other two, after remunerating them in tobacco for their trouble.

We then put on some Lapland dresses which we had purchased, and each of us lying down in his sledge, was covered with a bear's skin. At the back of the sledge were two leathern girths, into which we thrust our arms, to keep ourselves steady; and each of us was furnished with a stick to support the sledge, in case it should be in danger of overturning by any obstructions in the way.

No sooner were we prepared to set out, than our host muttered some words in the ears of our cattle, which, we were gravely told by our interpreter, were to explain to the animals the route they were to pursue. Ridiculous as this may appear, custom has rendered this muttering so familiar to the rein-deer, that when our host had repeated his charge to each, they all set off with amazing swiftness, and continued their pace over hills and dales, without keeping any beaten track.

till seven in the evening, when we found ourselves near a large village between two mountains, on the borders of a great lake.

Stopping at the fourth house in the place, and stamping the earth with their feet, the master, attended by some of his servants, came out to liberate us from the sledges, and to unharness the cattle. A brimmer of brandy was offered to each of us, on our guide informing the master of the house, that we were terrified at the unusual mode of conveyance.

The rein-deer, it is well known, are the chief solace of the Laplander: their flesh supports him, their milk nourishes him and his children, they carry him from place to place, and their skins at last afford him clothing, while even their entrails, being dried, furnish thread to make it up.

We were now conducted into the hut, which was constructed in the same style with others in this country, and provided with the same accommodations. We presented our host with a piece of roll tobacco about two inches long, which highly gratified him, and for which he cordially thanked us. We also distributed small portions of the same among the villagers, to make them our friends, and the better to secure ourselves from their depredations; for they appeared more uncivilized than any with whom we had hitherto had any intercourse.

After supper, we stretched ourselves on bear skins and took our rest; having first purchased some grey squirrel skins, a fur much esteemed in Denmark and other parts of Europe.

Next day our host provided us with sledges to penetrate farther into the country. As we were about to depart, the other inhabitants came to take

take leave, and presented us with some brandy. The same ceremony being performed of whispering in the ears of our cattle, they set out; and we were drawn with the same velocity as before.

About three in the afternoon, we arrived at a village consisting of eight huts, built on a high mountain, by the side of a wood, where the deer stopped; but no inhabitants making their appearance, we baited them with moss, and having refreshed ourselves in a cheerful manner, we were inclined to proceed. The rein-deer, however, seemed unwilling to quit the place; and our guide had recourse to a number of ridiculous and superstitious ceremonies to induce them to go on. He went alone into the wood, and coming out again, muttered some words in their ears, which, whether they understood or not, certain it is they had no effect on them, till he had played this farce several times over, when they began to advance, though not with equal speed as before they halted.

On enquiring of our interpreter why this village was deserted, he informed us that the Killops, a race of Laplanders, to whom they belonged, often change their habitations, fly from strangers, and subsist only on what they can procure by hunting.

We now descended the mountain, and about nine in the evening, discovered four of the natives returning in their sledges from hunting; but they turned aside and took another road to avoid us. In less than an hour, we entered an extensive wood, in which we heard terrible howlings, but saw no beasts of prey. Having passed the wood, we descended another mountain, at the foot of which we saw a village. Thither our cattle carried us, and stopping before a cottage, stamped

with their feet, on which the master made his appearance; and having introduced ourselves to him by a present of a piece of tobacco, he bid us welcome. We supped on our own provisions, and then laid ourselves down to rest, being heartily tired with the fatigues of our journey, having travelled, according to our interpreter, in the course of that day, near forty leagues. He likewise informed us, that we were now in Muscovite Lapland.

Next morning we began to make enquiries if any furs were to be purchased at this place, on which the Laplanders produced white, black, and grey fox skins, grey squirrels and sables. The latter were most acceptable, and we soon purchased them for cloth and tobacco.

When we had finished our traffic, we sat down to regale ourselves with the natives, whose conversation was extremely rude and indecent, though they are less brutal than some of their countrymen. Having a few rolls of tobacco left, we were desirous to proceed a little farther to dispose of them to advantage; and by the favour of our host, we were provided with sledges and fresh cattle.

Our vehicles being ready, we set out about one o'clock, and ran with our former speed, through various unbeaten tracks, for more than five hours, without meeting with a single habitation: when, descending a hill, we observed two huts under a rock, a little out of our course. Our guide told us that they belonged to two Kilops, who no sooner saw us, than they fled with their *wives and families.*

Travelling two hours longer, we discovered a large village by the side of a river, where we arrived

rived about eleven at night, and were conducted by our cattle to a cottage near the middle of the place. The master gave us a very kind reception, kindled a fire in the middle of his hut, and treated us with brandy, dried fish, salted venison, and salt butter and milk. This was the first time in our journey that we had met with any salt provisions, and as our stock of bread was already expended, it was peculiarly fortunate that we found such good entertainment. Our guide, however, would not taste a bit of salt provisions, and therefore was obliged to subsist on the fresh meat he carried with him.

In the morning we were informed that the inhabitants of this village were destitute of any furs, and that they could only furnish us with sledges and cattle to carry us on to a better market. Having crossed the river, we soon came to another village, and made up for one of the best looking houses, in order to procure sledges to convey us to Kola, where we arrived about noon.

Kola is a pretty large town, situated on the side of a river about ten leagues from the North Sea, having large forests and deserts on the east, Mourmanskeimore on the west, and prodigious high mountains to the south. It consists of one indifferent street, the houses of which are built of wood and very low; but are handsomely covered with fish bones, with an aperture to admit the light. The inhabitants appear to be very jealous of their wives, and lock them up, to prevent their having any conversation with strangers. Our landlord gave us skins in exchange for our whole stock of cloth, and engaged to supply us with provisions for our journey back, and with sledges to the river we had lately crossed.

Next morning, when we were about to depart, some of the town's people enquired if our supply of tobacco was exhausted, and whether we would exchange it for skins. We readily assented to this proposal, and parted with all our rolls, except seven or eight, which we retained for our own use, and to procure sledges and a better reception among the natives in our way back. In this country, indeed, tobacco is more valuable than money to travel with; as a piece, the length of one's finger, is rated at more than a crown. The reason of this is, that the kings of Denmark and Sweden have both taxed it severely, and have appointed collectors in all the frontier towns to gather the imposts on it.

Our business being now dispatched, we were obliged to drink with our chapmen, according to the custom of the place. Every where brandy was the fashionable beverage, and in this potent liquor they indulge to an excess unknown in more temperate climates.

The entertainment being over, our sledges were instantly prepared, our furs packed up, and biscuit, gingerbread, salted rein-deer flesh, and some brandy furnished by way of stores. After another parting glass with our friends, which we were not allowed to refuse, we set out on our return to the village we had passed the preceding day.

Crossing the river, we went directly to our old quarters, where our landlord joyfully received us, in hopes of sharing more of our tobacco. He immediately presented a cup of brandy, in which we pledged him, and asked us if we wanted to have *the cattle put to directly*. On signifying that we *intended to spend* the night with him, he filled *another cup of liquor*, and then offered to take us

to the funeral of one of his neighbours, who was lately dead.

We eagerly embraced the opportunity of seeing the ceremonies on such an occasion; and coming to the house of the deceased, we saw the corpse taken from the bear skins on which it lay, and removed into a wooden coffin, by six of his most intimate friends, after being first wrapped in linen, the face and hands alone being bare.

In one hand they put a purse with some money, to pay the fee of the porter at the gate of paradise, in the other a certificate signed by the priest, directed for St. Peter, to witness that the defunct was a good Christian, and deserved admission into heaven. At the head of the coffin was placed a picture of St. Nicholas, a saint greatly revered in all parts of Russia, on account of his supposed friendship for the dead. They also put into the coffin a rundlet of brandy, some dried fish, and rein-deer venison, that he might not starve on the road.

This being done, they lighted some fir-tree roots, piled up at a convenient distance from the coffin, and then wept, howled, and made a variety of strange gestures and contortions, expressive of the violence of their grief. When they were tired of noise and gesticulations, they made several processions round the corpse, asking the deceased why he died; whether he was angry with his wife; whether he was in want of food or raiment; if he had been unsuccessful in hunting or fishing. After these interrogatories, to which of course they did not expect an answer, they renewed their howling, and stamped as if phrensied.

One of the priests who attended on this solemnity, frequently sprinkled holy water on the corpse

as well as the mourners. By this time we were almost stunn'd with noise; and being tired with such ridiculous rites, we retired to the landlord's cottage, where we found his wife at home. She had made a fally from her place of confinement, and no sooner saw us, than supposing her husband was in company, she began to retire to her corner. But being given to understand that the goodman would be delayed some time longer at the funeral, she staid and viewed us all round, drew her seat near us, and displayed a bonnet of her own embroidering, very curiously executed.

It should be observed that the wives of the Laplanders make all the clothes for themselves and families, and frequently embroider them at the edges with tinsel thread. This woman was neither ordinary nor ill shaped, and appeared to be good humoured, and pleas'd with her guests. We pulled out some of our provisions, and gave her of every sort to taste. She was most gratified with the gingerbread; and having drank two or three glasses of brandy, she withdrew to her hiding place, lest she should be surpris'd by her husband, who assuredly would have been jealous, had he found her in our society.

When our landlord returned, he complimented us with some more brandy, a pipe, and supper. To display his hospitality, he produced such provisions as he conceived would be most grateful to us, particularly salt butter, which we ate with bread.

All the cottages in this village were built of wood and covered with turf; but, both within and *without*, they were handsomely adorned with *fish-bones*, curiously inlaid. According to custom

we lay down promiscuously on bears skins, our landlady alone being invisible.

Early next morning, our sledges being ready and our goods stowed, we set off, and in two hours were carried six leagues. Passing between two hills, we saw a Laplander skating on the snow, which seldom melts till midsummer, and such was the expedition he made, that he equalled the speed of the sledges. His skates were made of the bark of a tree; they were seven feet and a half long, about four fingers broad, and flat at the bottom. In one hand he carried a bow and in the other an arrow, with a quiver hanging at his back, and a black cat to attend him, as he was on a hunting expedition. He kept company with us for half a league, and then we parted.

We continued our route for three days, halting at the same places as before, and meeting with the same entertainment. On the 21st of May, about nine in the evening, we arrived safe at Veranger, having met with no accident in our excursion, and experiencing the greatest civility from the natives.

Lapland lies so near the pole, that the sun does not set for some time in the summer, nor rise in winter. The former season is as sultry as the latter is intensely cold. This country is full of rocks and mountains: the Doffrine hills are of a frightful height, and the winds blow there with such fury, that no trees can take root. At the foot of these mountains are large marshes and extensive forests, with some charming valleys, watered with an infinite number of springs and brooks.

*From the observations I was able to make on the manners and dispositions of the natives, I can
safe*

safely affirm, that they are remarkable for honesty and fair dealing, notwithstanding their ignorance and superstition. They throw the dart with amazing dexterity; and are so expert in the use of the bow and arrow, that they can hit their game in what part they please. Nevertheless, they are so averse to war, that sooner than serve or be impressed, they quit their habitations and retire to the woods.

They have plenty of fowl, which they feed with the grain of which they make their drink, and, when that is scarce, with dried fish. Most of the animals in this climate are white; even their crows may be compared to the swan in beauty of colour, having nothing black about them, save their bills and feet. The fish which, dried, serves as a substitute for bread, is called rassa, and is firm and good eating. They have also many other species of fish; but having an antipathy to salt*, they cannot preserve it in inland places.

In a few days after our return, the ship being repaired, the lading and ballast taken on board, we were ready to sail. Meanwhile the crew treated the inhabitants with brandy and tobacco, to keep them in good humour, as some of our people were superstitious enough to suppose that it would be in their power, if offended, to plague us with adverse winds.

On the 26th of May, we set sail with a favourable gale, which some imputed to the interposition of the Laplanders; but this breeze soon

* *May not nature dictate this aversion to salt? In such a cold climate, did they subsist on salted provisions, would not the scurvy be more likely to make ravages among them?*

shifting, we were obliged to come to an anchor, opposite the Island of Wardhuys. Next day, the wind settling, we proceeded to sea, and held our course to the north-east. On the 31st, we saw the mountains of Greenland, at which time the wind blew with such violence, that we were obliged to seek shelter under the shore. A few days after we reached a good harbour on the coast of Borandia.

Scarcely had we entered the harbour before we espied the two ships which had been separated from us in a storm, as previously mentioned. But though they lay near us, and we anxiously wished to send a boat on board, to learn the particulars of their escape, the gale was so violent that no communication could take place for twenty-four hours. The impatience, on their part, to know our transactions was not less; and as soon as the wind would permit a boat to live, one came off from each of them on board us, when we embraced each other with the most extravagant joy, as people who had found friends, whom the deep had been supposed to have swallowed up.

A council being held, it was resolved, that a captain, a supercargo, two accountants, twenty seamen, and myself, all well armed, should land with some goods for traffic, and explore the country.

Pursuant to this resolution, we went on shore, and ascended a hill to look for some habitations; but perceiving none, we marched to a neighbouring mountain, where we observed five or six persons among some thorn bushes, who advanced till they perceived us making towards them, when they fled with precipitation. However
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imagining their track would lead us to some village, we followed it; and as we descended a mountain, we observed some huts in a valley below. Directing our course thither, we saw thirty or forty men advancing with darts and arrows, in hostile array, on the presumption that we were enemies.

On this we made a halt, to consult whether we should return to the ships, or attack them, when one of the accountants proposed to meet them singly, and to let them know our business, and the reason of our visit.

This proposal being approved, he approached the natives, carrying with him two rolls of tobacco and a keg of brandy. When he came within hearing, one of them, who seemed to be the chief, called out in the Muscovite tongue, who we were, and what we wanted. Being answered, that we were merchants come to trade with them, they assumed a friendly confidence, bid him come nearer, and, to our mutual satisfaction, we soon joined companies.

These people, who were Borandians, were still shorter in stature than the Laplanders: their eyes were small, like ferrets, and what is usually called the white, was of a reddish yellow. Their heads were large; their faces and noses flat and broad, and their complexions swarthy. The women were not more captivating than the men; and the dress of both sexes was nearly similar. They have a cap, a jacket that reaches down to the knees, a straight pair of breeches and stockings, all made of white bear-skins, externally hairy. *Their shoes were formed of the bark of a tree.*

In their manner of living, they roast all the flesh they obtain in hunting, and eat it without salt.

salt. Fish supplies the place of bread. Their common beverage is water, in which juniper berries are infused till they rot, and communicate an agreeable flavour to the fluid.

Their huts are low and oval, and covered with fish bones. The only light they have is admitted by the door. When these people can procure brandy, they drink to great excess; and the most acceptable present that can be made them, is that liquor or tobacco.

They soon exchanged their furs for all the brandy and tobacco we had brought with us; and having still a great quantity of valuable skins remaining, we persuaded them to carry them to the beach, to which they consented. When they came in sight of the ships, they shewed marked admiration. Boats being sent from the ships, a few of us attended some of the Borandians on board, while the rest remained on the shore. The captain being apprized of their fondness for brandy, filled out a brimmer for each, as soon as they got on deck, and added a small present of tobacco, on which they were transported with joy.

Having purchased their whole stock of furs, on terms agreeable to both parties, we enquired if there was any convenience for travelling in the country, in order to trade. They answered in the affirmative; but observed, there was nothing to be had but furs. This was the commodity we wanted, and they assured us, that we might meet with plenty for brandy, tobacco, and money.

As our commission was pretty extensive, we engaged some of these people to be our guides into Siberia, promising them, besides the stipulated allowance, farther rewards, in case our trade

should be successful, and they acquit themselves with zeal in our service.

The bargain being quickly concluded, the captain gave them another cup of brandy, and sent them on shore to make preparations for the intended journey. The report of their reception was so favourable, that their countrymen soon became friendly and intimate with us; and a lucrative trade was carried on between them and the ships.

In a few hours we were ready to set out. Our two Borandian guides had brought six sledges, drawn by as many rein-deer, to the water side. These animals, being larger than those of Lapland, were able to draw two men each, and the sledges were adapted to receive them.

It was finally settled, that the supercargo, the two accountants, who could speak the Russian language, myself, and a seaman from each ship, should put ourselves under the guidance of the Borandians. One of the sledges was laden with tobacco, brandy, and cash, to the value of three or four thousand pounds: in the rest we were distributed according to our likings, sitting so as to face each other.

In eight hours, the rein-deer carried us twenty leagues, over hills and dales, and through several woods; but in all that extent of country we met no human being. We then stopped at a village, where we baited our cattle with moss, their usual provender, and refreshed ourselves with such provisions as we carried with us. We drank at a neighbouring spring, and having finished with a *glass of brandy*, we remounted our vehicles, and *in three hours more*, perceived a large village at the
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the foot of a mountain, where we hastened to take up our lodgings. The houses here were better built than what we had lately been used to; and we met with the same hospitable reception from our landlords as in Lapland. Every where, in those northern regions, brandy and tobacco are certain passports to friendship and attention.

It will be observed, that I have distinguished time into day and night, though, in reality, at this season, the sun never sets. Having reposed for six or seven hours, we got up, in order to trade with the villagers; who, being informed of our business, produced some skins; but they seemed less eager to part with them for brandy and tobacco than their countrymen, nearer the coast.

Hunting is the only diversion and employment here. In summer they kill game enough to supply them in winter. The flesh is preserved by drying it in the sun, cutting it in pieces, and spreading it on the tops of houses, which is the only dressing they bestow on it. They migrate from one place to another, are remarkably stupid, and have very disagreeable features. The women, as well as the men, are dexterous hunters. The former have their hair twisted and hanging down on their shoulders, and carry only a stick in their hands, sharp at one end, which serves as a defensive weapon; while the men have a quiver at their backs, and bows and arrows in their hands. These are the chief distinctive marks of the sexes; for their dress is nearly the same.

Having purchased such furs as these people had to sell, for silver and copper, we gave each

the dealers a glass of brandy, and remounted our sledges. We now drove eight or nine hours before we came to any habitation. At last, our guides perceiving a few huts, made up to them, but finding them deserted, we baited our cattle and regaled ourselves, and then proceeded on our journey.

During fifteen hours we saw neither inhabitant nor hut; but we now overtook three hunters at the foot of a hill, one of whom was dressed in the Muscovite style, and seemed a man of some consequence. His two companions were habited like ourselves; and carried at their backs various kinds of furs. The chief had only some white crows and sables skins hanging from his girdle.

On approaching this party, one of our guides stopped to converse with them, and to our great surprize got out of the sledge, while the stranger occupied his place. We were unable, at the time, to account for this complaisance; however, we pursued our journey above an hour longer through this desolate country, when, drawing near the brow of a hill, we perceived several houses at the foot of it, built closely together, and had a distant perspective of the sea.

When we arrived at the village, we stopped at the house of the person who had taken our guide's place; and soon found he was a man of authority, by his desiring the neighbours to regard us as friends.

This village is named Vitzora; the inhabitants of which no sooner saw this gentleman in our company, than they hastened to assist us. Our friend soon bartered all his skins with us for brandy and tobacco, except his sables, which he *did not dare to sell* without a licence from the

czar. These beautiful furs are reserved for his majesty, wherever they are procured throughout his dominions, and it is highly dangerous for any of his subjects to attempt a clandestine trade in this article.

Having finished our traffic with this Borandian chief, he sent two of his servants round the village to invite such of the inhabitants as had any furs to dispose of, to bring them to his house. Happy to embrace the opportunity, they soon brought an amazing number of all sorts, except fables; when our cargo becoming too bulky to be carried in a sledge, we desired our landlord to favour us with the use of his bark to transport them to the ship. In this respect too he obliged us, and received a farther recompence in brandy and tobacco.

The bark was built in the form of a gondola, broad in the middle and sharp at each extremity. It was entirely constructed of wood, without so much as a nail about it. Into this vessel we put our cargo, and, as she was about to put off, he privately shewed us thirty pair of sable skins, which were paid for in money, and slipped on board immediately. In this, as in every other case, we see that impolitic restraints tempt men to evasions and fraud; for though he ran the risk of being sent, with all his family, as slaves, into Siberia, the love of gain prevailed over the dread of detection.

The bark being dispatched, the supercargo and accountants sat down to drink with the chief, while I took a walk round the village, attended by the two seamen. All the houses were adorned, and artfully covered with fish bones, and every cranny in the wood, of which they were constructed

constructed, carefully stopped up with moss. The doors, as is usual in this country, were built like the mouth of ovens, and at the top of the houses were a kind of lattices to admit the light.

The inhabitants were very short and swarthy, with few personal attractions. They all seemed industrious; even the women and children were busily employed; some in making fishing nets of the rind of trees, others in weaving sails. In short, all was activity.

As we were now in a country abounding with furs, and had not disposed of half our commodities, it was agreed, we should proceed as far as we found trade good, and our merchandise would hold out.

Having come to this resolution, we sent back our guides with three of the sledges, and letters to the captains, to inform them of our success and farther intentions. We then hired a bark to carry us to Petzora, the capital of a principality of the same name, on the north coast of the Muscovite Sea. Our landlord was pleased to embark with us, and with a favourable wind, in fifteen hours, we reached Petzora.

On our arrival at this place, we waited on the collector of the customs, who assumes the title of governor, and lives in the castle. He was dressed in a robe of violet-coloured cloth, with a mixture of red; and on being introduced to him, he treated us with excellent metheglin, brandy, and gingerbread, the common collation in this empire.

As we knew this gentleman had the care of the czar's fables, we asked him to sell us some; *and on his desiring to know how many we wanted, we told him we would take all he had on liberal terms.* On this he conducted us to the warehouse,

warehouse, where he produced five zimmers, each zimmer consisting of fifty pair. Some of them were uncommonly beautiful, and we agreed to give him for the whole one thousand three hundred ducats.

Having paid him the money, he gave us a sumptuous entertainment of roasted wild fowl, young rein-deer, and fresh fish. After this repast, we sat eight hours drinking brandy and metheglin, which I qualified by eating, now and then, a Muscovy biscuit. At length, however, we all had more than enough, and lay down on white bear-skins to waste the fumes of the liquor. After a few hours sleep, we arose, when the governor immediately presented us with a bumper of brandy.

After breakfast, being desirous to prosecute our journey through the country, our host ordered one of his officers to accompany us, and we speedily procured as many furs, of various kinds, as cost us four hundred ducats; half of which we paid in copper money, and the other half in gold and silver.

We again returned to the castle, and packed up our furs in bales, with which one of the accountants, attended by three Borandians, who had been recommended to us, were sent off to the ship. Having dispatched this business, drinking again commenced, and after four hours copious draughts, we composed ourselves to rest as before.

Next day, our supercargo requested the governor would supply us with rein-deer to carry us into Siberia. This favour he readily granted; and, at the same time, supplied us with a stock

of provisions sufficient for our journey to Papinowgorod, on the borders of that country.

After making due acknowledgments to the governor for his many civilities, we got into our sledges, and travelled through intricate unbeaten ways, without seeing any living animal, save four white bears, for the space of six hours. We then arrived at a small village, the inhabitants of which were all gone out on a hunting expedition. Nevertheless we alighted and refreshed ourselves; and while we were thus employed, six men, with their wives and children, returned home.

Surprised at seeing strangers, they were preparing to fly, when the governor's servant, who accompanied us, allayed their apprehensions, by assuring them, that we were friends and merchants bound for Papinowgorod. On this, assuming courage, they came up and viewed us with the wonder natural to men who have little intercourse with the rest of the world. We soon purchased their furs; and they furnished us with sledges to carry us to the mouth of the River Papinowgorod.

Our progress now was through a country dreary in the extreme, and by ways almost impassable, for the space of three hours. At the end of that period, on approaching a thick wood, we perceived five men dressed in white bear-skin long coats, each with a gun on his shoulder, a pouch on one side, and a knife and a sheath on the other. As they made towards us, our guides stopped the rein-deer, when the five strangers, being near enough to be heard, one of them saluted us in the German tongue, and expressed *their wish that they had the same liberty with*

Our supercargo being a native of Lower Saxony, attracted by the sound of his own language, entered into conversation with the stranger, and it was soon discovered they had formerly been acquainted. The supercargo on this alighted out of his sledge, embraced him, and asked him the cause of his being in this country. He replied, that he had been banished into Siberia for hunting fables, which is deemed a very capital offence, and is sometimes punished with a long exile, but seldom for less than three years.

While this conference was going on, having attentively viewed the four companions of this gentleman, I fancied I had some knowledge of one of them; but could not recollect who he was, nor where I had seen him. The more I looked at him, the more I was confirmed in my opinion, that a former acquaintance had existed between us; and I could not forbear getting out of the sledge to satisfy my curiosity.

No sooner had I set my foot on the ground than the stranger, remembering me better than I did him, ran and embraced me; and accosting me in French, asked whence I came, and where I was going. Still I was unable to call him by his name, when he told me he had often been in my company at Stockholm. On this intimation I immediately recognised him, as a person to whom I had been under considerable obligations in Sweden. He was a gentleman of Lorraine, and had been lieutenant-colonel of a regiment of Muscovite horse. Formerly he had endeavoured to persuade me to accompany him to Moscow, where he promised to procure me an honourable and profitable employ; but I had declined his proposal.

When I reflected on the appearance he made at that time, and the respect he challenged, both from his post and his estate, and compared the former with his present situation, I felt a sincere sorrow for the change. I embraced him with the ardour of friendship; and asking the cause of his disgrace: he informed me, that the czar, suspecting he had been less zealous in his service than he might, had banished him to Siberia for three years, and that he endured miseries in this country beyond expression; being exposed to the greatest dangers in hunting wild beasts for his subsistence, to the rigours of the climate, and to hunger, without any alleviation from others, which it would be deemed criminal in them to offer.

He said, they were almost daily attacked by wild beasts, and that they frequently found great difficulty in defending themselves; that they were, moreover, condemned to supply the czar's officers with a certain number of fables, under the penalty of being severely lashed on the back, till the blood flowed amain.

One of his companions had been receiver general in one of the provinces of this extensive empire, a fourth had been a major general, and the fifth a man of consequence also. They all united in deploring their misfortunes, and declared that, as soon as the time of their exile was expired, they would take care to get far enough out of the reach of such tyrannical power.

We now sat down on the ground, produced our best provisions, and desired these unfortunate *men to partake with us.* We even offered them *our assistance to effectuate their escape;* but this *they assured us was impracticable,* as they were

well known to all the governors of the forts and places through which they must pass; and in case of their being taken, the attempt would involve us and them in certain destruction. This representation increased our concern for their fate, and we all shed tears at the idea of their sufferings, and the duration of them.

Unwilling to part immediately with persons in such a disconsolate state, some of whom we had known in happier days, we proposed making a short stay with them, as our business did not confine us to time. They received our proposal with joy, and conducted us towards their huts in an adjoining wood; adding, that their furs should be at our service, except the sables; and that the remembrance of the happy hours they should now spend in our society, would make months of solitude glide away more pleasantly.

On approaching their habitations, for each had a separate one, we found that necessity had rendered these unhappy men ingenious. They had built them of fir, in a more lofty style than any we had seen in this country; each contained three apartments, and had lattices at the sides instead of windows. They stood sheltered by trees, and the floors were so neatly paved with fish bones, that they looked as if inlaid with ivory.

To secure themselves from the wild beasts, they had dug a trench round their dwellings, and palisadoed the inside with posts barred with slabs, on the top of which were spikes of fish bones. Thus, when the gate was shut, they are in a kind of a fortress. They had all sorts of hunting and fishing tackle, and a pretty good stock of salted rein-deer flesh, biscuit, and me-theglin.

While the rest of the company sat down to regale themselves, I retired with my friend to his hut, that we might converse more freely. He related his different adventures, and told me, that he intended to return to Lorrain as soon as the period of his exile was expired. Various other topics of conversation were started; among the rest he gave me a description of the nature of the country, and the manners of the inhabitants, which were most uncivilized and inhospitable.

When we had exhausted the topics of conversation, we laid ourselves down to rest, and next morning I rejoined my companions.

At the request of these banished gentlemen, we each of us now took a gun and went into the woods, to examine their snares, and see what prey had been caught. Among us we killed about a dozen white foxes, and some grey martens; but saw none of the larger game; and as we had resolved to pursue our journey in the afternoon, we could not employ longer time in hunting; but returned again to the huts, where we refreshed ourselves in the best manner that such a situation would allow.

Having drank plentifully, the gentlemen forced us to accept several kinds of skins, for which they would take no money. However, in our turn we prevailed on them to receive some brandy, tobacco, and cloth, which we took care should exceed the value of their present.

At parting we mutually shed tears; and wishing them health and patience to endure their exile, we took our leave with regret, mounted *our sledges*, and pursued our journey with the *usual expedition*.

For the space of three hours we saw no habitation of man. At last we came to a small village, where we purchased some furs, and then proceeded on our way. We were now following the course of the River Petzora, on the banks of which are several villages, but all of them were not inhabited. Wherever we met with any of the natives, we traded with them in an amicable manner.

At length we arrived at a ridge of mountains, covered with perpetual snow, where neither man nor beast can exist. On both sides of those mountains, however, we saw vast numbers of white bears and wolves, which alarmed us not a little, though, it is probable, that we communicated as much fear as we felt.

We were twelve hours in crossing this ridge, over which our cattle drew us with difficulty; but on reaching the descent, we arrived at a village, where the people wore linen shirts, close buskins, and bear-skin garments; and appeared a little more civilized than those we had lately been conversant with. They received us with civility, asked our business, and, having sold their skins for ready money, hospitably entertained us on dried bear and wolf's flesh, rice cakes and brandy.

Having taken some rest, we arose and mounted our sledges, directing our course to Papinowgorod, which we reached in twenty hours. The governor, being apprized of our arrival, sent for us to his castle, and made the necessary enquiries into our country and business. Our accountant, who understood the Muscovite language, answered his questions satisfactorily. Finding we were Danish merchants, who had ventured so far to purchase furs, he treated us in a very friendly manner.

manner, and as a mark of his respect, sent for his wife to entertain us. Accordingly she made her appearance with a bottle of brandy in one hand and a silver cup in the other, followed by a maid servant bearing a salver with gingerbread.

We saluted this lady according to the custom of the country, by bowing our heads. When, untying the knot of her shift sleeve, she let it fall to the ground, and the supercargo taking it up, we each of us kissed it. She then furled it up again with her left hand; and taking the bottle and cup which she had set down during this salutation presented us with bumpers of brandy and some gingerbread, after this she withdrew, and the governor regaled us with an excellent supper.

The entertainment being over, we were conducted to lodgings prepared for us in the castle and, considering the country we were in, found very good beds. As soon as the governor was informed we were up, he came to visit us, bringing with him the customary morning draught of brandy. After we had each of us taken one, the governor asked if we would purchase his furs, which we assented to, provided we could agree on the price.

The furs he produced for our inspection were extremely well chosen, and though they had a higher price affixed on, than any we had hitherto bought, we had no reason to complain of the terms. Having paid for our purchase, a servant was sent to invite the inhabitants to trade with us, and while the supercargo was dealing with them, I took a walk round the town.

Papinowgorod is advantageously situated in a small plain, in the midst of a fine country for the climate, and near it flows a river well stocked

with fish. The houses are generally low, and meanly built of wood; and the streets are paved with timber laid close together.

The better sort of people wear a long cloth coat, reaching to their very toes, with close sleeves of another colour, and breeches and stockings of the same fabric. Their shoes, or rather boots, are of different-coloured leather, buttoned on the top; and their heads are covered with cloth caps, lined and bordered with ermine or sable.

The women are fair, and not unpleasing in their features. Their hair is of a light chestnut colour, hanging down to the waist, and their head-dress is an oval cap. Their upper garment, like that of the men, depends to their feet, and is made of red, blue, or violet-coloured cloth, lined with white fox-skin or sable. Round their waists they have a broad girdle adorned with pearls. Their shifts are of fine calico, with sleeves ruffled up from the wrist to the shoulders, some of which are five ells long, which bundle of finery, as it is esteemed, prevents them from using the arms of their robes, otherwise than as an additional ornament.

The Siberians are grave in temper, robust in body, swift, and very dexterous in the use of the cross-bow. At the same time they are ignorant, morose, and jealous of their women, whom they either lock up, or oblige to withdraw from the presence of strangers.

Their religion is a strange mixture of Christian and Pagan principles, dashed with much superstition. Their judicial proceedings, however, are equitable and terminated with much expedition. Here there are no pettifoggers who, under *pretence of asserting the rights of the distressed, rob*

them with the greater impunity, or prey upon ignorant opulence: every court is a court of equity.

After purchasing all the furs at this place, which were enough to load more than one sledge, and finding our merchandise and money not yet expended, the supercargo resolved to proceed farther, and then to return to the ships through Samojedia.

As our brandy, however, fell short, we purchased a supply of the governor, who likewise contracted to furnish us with provisions for twelve days more, and for sledges to carry us the remainder of our journey. Having settled all our dealings with this gentleman, we were obliged to submit to a debauch with him, without which it was impossible to get away on friendly terms.

Setting out, we purchased furs of the Siberians as we proceeded, and in the space of a day's travelling, we crossed the Riphean Mountains, and entered Samojedia, a desolate country full of junipers, firs, and other arctic productions. Instead of grass, it produces moss; and in many places was covered with snow. To our no small terror, we met with white bears, wolves, and foxes in our way.

The Samojedes, in the Russian language, signifies men-eaters. This denotes the barbarity of the natives; but it does not appear that the term can be applied to them in its worst acceptation. They are rather miserable than criminal in their general modes of life. They have no towns; but live in tents or caverns, according to the season of the year. The summer months they employ in securing a stock of fish and flesh; and when winter sets in, they retire to their subterraneous abodes, where they live by lamp-light on the wretched

wretched fare they have laid up. Though immured in the bosom of the earth, amidst smoke and stench, for eight months in the year, they are far from being discontented with their situation; and Olearius informs us, that they once sent two of their deputies to the court of Moscow, who told the czar, that if he knew the charms of their country and climate, he would certainly chuse to come and live among them. This principle, so common in human nature, of being attached to one's native soil, is the source of many enjoyments, and conceals the want of many comforts; for, as an elegant author remarks, "the croaking of frogs in one's native fens, is sweeter than the note of the nightingale in distant climes."

On our ascending Mount Stolpen, whence issues the River Borfagatz, we arrived at some huts, where we halted, in order to refresh ourselves and our cattle; and exchanged, with the inhabitants, brandy for wolf, castor, and other skins. They had a quantity of fables, which they could not be prevailed on to part with on any terms, though our Borandian guide endeavoured to persuade them there could be no danger of a discovery, as we were not to pass through any place where officers were empowered to search for prohibited goods, in our return to our ships. All our arguments, however, had no effect till they were well primed with brandy, when they parted with their whole collection.

We reposed at one of the chief huts of the village; our landlord and his family sleeping with us on bear-skins without distinction. Having enjoyed a few hours rest, I was awakened by the noise our host made to rouse his domestics and children, all of whom went out. I had the cu
riof

riosity to follow them at a small distance, when I observed them falling down on their knees, and lifting up their hands and eyes to adore the sun, the object of their worship.

The Samojedes are shorter and thicker than the Laplanders. They have, like them, large heads, flat faces, and a swarthy complexion. They have little hair; and they cover their heads with a round fur cap. Their skin coat reaches down to their knees, and is fastened round their waist with a girdle. They have also breeches, shoes, and stockings made of the same materials as their coats, with the hair externally. Over their shoulders they throw a black bear's-skin, with the feet dangling at the four corners. This cloak is placed obliquely on the left side, that the right arm may be more at liberty to use their bows and arrows. On their feet they wear a kind of skates, two feet long, with which they slide with prodigious swiftness over the frozen snow that incessantly covers their mountains.

The women, if possible, are less attractive than the men. They are capable of enduring great fatigue, and assiduously breed up their children in the use of bows, which they handle with great dexterity. They are dressed nearly like the men, except about the head. A lock of twisted hair hangs down to their shoulders, at the extremity of which is a knot formed of a long slip of bark, which depends to their very heels. In this consists their principal finery. They hunt with their husbands, and are equally expert in the use of *their* weapons. Conjugal fidelity is strictly observed, and the punishment annexed to a violation of it, on either side, is capital.

Having traversed the province of Samojedia, and trafficed as we proceeded, after twelve days journeying from Papinowgorod, we again reached the coast of Borandia, without any memorable occurrence. Having put our goods on board, and discharged our Borandian guide, we embarked, and soon after weighed anchor.

We now left the coast of Borandia with a fair wind, and next day brought to near the shore of Zembla, where we observed about thirty persons prostrate on their knees worshipping the setting sun. A consultation took place, how we could open an intercourse with those people; as it was conjectured they were more savage and shy than any we had yet seen. It was resolved to send out three long-boats, with ten men, well armed, in each, that, in case of an attack, we might be prepared for the event.

On this service I was one. When we were within some distance of the shore, the savages got up from their devotion, and, discharging their arrows at us, fled with surprising swiftness.

No sooner had we reached the shore, than we landed, and pursued the route they had taken, in hopes of making some of them our prisoners; but we found it impossible to overtake them; though we continued the pursuit till we approached some snowy mountains.

Advancing still farther into the country, we came to a rising ground, on which was erected a piece of wood very rudely carved in the figure of a man; and before it were two of the natives, on their knees, with their arms lying by them. This idol was called Fetizo, and was an object of adoration, as well as the sun. The moment these devotees perceived us, they fled to an adjoining
wood

wood of firs: and, as night was drawing on, we discontinued our pursuit.

Finding it impossible to have any commercial intercourse with the Zemblians, we directed our course towards the Straights of Weygats, to catch sea-horses. Keeping near the shore, we launched our long-boats, with eight harpooners in each, besides the rowers. For three days we had no success; but, at last, observed two prodigious fish approaching us, one of which had a large horn in his forehead: when the harpoons were thrown at him on all sides, and the ropes, to which they were fastened, let loose, while the boats retired, to be out of the danger of his struggling.

At last the fish, which was a sea-horse, coming to the surface of the water, a proof of his being exhausted, the men drew it to them with the ropes, and cutting off its head, threw the body into the sea, as being neither fit for food nor oil. The teeth and horn, however, of this animal are extremely valuable; the former being equal to ivory, and superior in the permanence of its whiteness. The horn was ten feet long, and very heavy: from the root, which was as thick as a man's leg, it gradually tapered to a point.

One of the boats coming too close to the other fish, and not retreating with sufficient speed, had the misfortune to be overset by the violent lashing of his tail. By this unfortunate accident two men were drowned; nevertheless, the fish was taken; a poor compensation for the loss he had occasioned.

We were now four days without seeing any *more of those animals*, and were preparing to *quit our station*, when we perceived four very *large sea-horses*, three of which we had the good fortune

fortune to secure; but they were all destitute of the horn in the forehead. Soon after, we caught three more, one of which had a horn.

In a few hours after this success, we espied three others, and secured one, each of whose great teeth weighed twenty-nine pounds. In addition to those, we caught five more sea-horses, before we quitted this station.

At last, perceiving our sport to fail, we took the advantage of a north-east wind, to sail towards Weygats, in hopes of passing those straits. We pursued our course with little interruption for thirty-six leagues; but the immense bodies of ice now blocked up our passage; hence the appellation of weygats, which signifies impassable.

Coming to an anchor on the eastern coast of Zembla, one of the seamen landed, when, a bear approaching him behind, struck him down with its paw, and would have devoured him, had not his associates shot and killed the animal outright. This accident deterred the rest of the mariners from venturing on shore.

In a short time, three bears swam up to the sides of the vessels, and attempted to come on board; but though we cut off the paws of one with our hatchets, and shot the second with a musket, the third got upon the deck, but was soon dispatched, as were two more, which were swimming towards us.

This reception, we flattered ourselves, would have prevented any more from attempting to board us; but, a few hours after, ten or twelve advanced as far as the ice would carry them, and then committed themselves to the deep, and made directly for the ships. On this occasion we used our firearms, with such success, that

one of them escaped. However, others pursuing the same course from the neighbouring mountains, and, being unwilling to continue exposed to such hourly attacks, we weighed and stood out to the west coast of Zembla, and, with some difficulty and danger, got clear of the Straights of Weygats.

At the mouth of this strait is an island, which appeared very verdant, being covered with firs and junipers. One of the sailors, landing here, saw a very large bird, which was too unwieldy to fly. On receiving this information, I desired permission to take a party to hunt these birds, and to make discoveries. We soon killed about sixty of them by various means of destruction, and afterwards carried them on board.

We found our game was penguins. They have a sharp beak, under which commences a gullet, that reaches down to their breast, in the shape of an urinal. They are of a brown colour, and web-footed. Their flesh was very palatable, except that it was too fat; however, we feasted more heartily on it, than we had done during the whole course of our voyage.

Having staid at this island two days, we sailed with a favourable wind, and in about thirty hours, arrived at the cape, where we had formerly seen the Zemblians worshipping the sun; whom we again found employed in the same religious exercise.

As his Danish majesty was solicitous to have an accurate account of the produce and climate of Zembla; and, for the better obtaining this information, had ordered the officers to bring off some of the natives, we resolved, if possible, to effectuate his wishes. For this purpose, thirty persons

persons, in which number I was one, were ordered to land in the long-boat; but, we had scarcely got over the ship's side, when we descried a Zemblian in his boat, who, seeing us approach, rowed so fast, that it was impossible to overtake him; and no sooner had he set his foot on shore, than he threw his boat over his shoulder, and fled with as much swiftness, as if he felt no encumbrance.

However, we pursued him up a hill, which we saw him mount; but he quickly got out of our sight. We therefore gave over the pursuit; but as we were returning to the ships, we perceived two Zemblians farther out at sea, who immediately made for the rocks and promontories, in order to conceal themselves; but we plied our oars so briskly, that we surrounded them before they could reach the shore, when, seeing no possibility of escape, they set up a most hideous howl.

They happened to be a male and female, dressed in the skins of the sea-calf, with the hair outwards. Their waistcoats were composed of two skins joined together, with the tails dangling, the one behind and the other before, down to their knees. Their drawers were very straight. The man seemed to be about fifty years of age, and had no hair on his head, but a round chestnut-coloured beard shaded his mouth. The woman, who seemed to be about thirty years old, had her ears and nose bored, and pendants of blue stones hanging from them. Her hair was twisted, and dangled on her shoulders.

The features of both were extremely disagreeable. Their voices were squeaking, and their
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breath very offensive, perhaps from the nature of their food.

We took them into one of our boats, and brought off that in which they were carried. It was constructed of the rib-bones of fish, very artificially joined, and neatly covered with fish-skins sewed together. It was sixteen feet long, and two feet and a half wide. The rowers were shut up in it as high as their waists, by having a fish-skin drawn over it, and two apertures to fit their shapes, so that it was proof against the admission of water.

In these canoes they expose themselves, in the roughest weather, to all the dangers of the sea, without the least fear.

We attempted, by friendly signs, to make them discover where their habitations lay; but we either could not gain their confidence sufficiently, or could not understand them. This induced us to try to get more of these people in our possession, hoping they might prove less stupid, and more communicative. Accordingly, thirty of us landed, with several days provisions, and divided into two companies, each well armed, Advancing a moderate distance from each other, and hiding ourselves in caverns under the rocks, we posted sentinels to apprize us of the approach of any of the natives, whom we intended to seize, and compel them to conduct us to their abodes.

Two days elapsed without any discovery: at last, one of our sentinels gave notice, that two Zemblians were descending a hill towards the sea-side. On this, we divided ourselves into parties, and the poor natives soon fell into the snare, *without suspecting any treachery; till one of our companions*

companions discharging his fusée, we all made our appearance. The savages, finding it impossible to fly, were easily taken.

Their garments were made of penguin's skins, with the feathers outwards. They had straight breeches, which reached to the knees, and a kind of waistcoat, the sleeves of which reached only to their elbows. Their heads were covered with conical caps, and their stockings were made of seal skin.

Though there was no distinction in their dresses, we soon perceived that one was a man and the other a woman. The man appeared to be about twenty-four years of age: he had neither beard nor hair on his head. At his back hung a quiver filled with arrows; on his shoulder was an ax, and in one hand he held his bow.

The woman seemed to be about twenty, and held a dart in her hand. Her hair hung down in two twisted locks on her shoulders: she had blue streaks on her forehead and chin, and her ears and nostrils were bored, and adorned with blue pendants.

Having got these people in our possession, we used all possible means to prevail on them to shew us where they lived, but without effect. They were as untractable and sullen as our former captives; and we carried them on board, without being able to make any farther discoveries.

When we introduced them to their fellow-prisoners, we found they were acquainted, though the difference in their dress indicated that they were of different tribes. These Zemblians were the most despicable of the human race I ever beheld. *Their features were forbidding, and even their*

their walk, which was a kind of waddling motion, did not set them off to greater advantage.

Being habituated to the simple beverage of water, we could never prevail on them to drink any beer; nor would they taste bread, or salt meat. They sometimes took a little brandy, but the very smell of tobacco nauseated them.

Summer being now far advanced, it being the latter end of August, and the cold setting in, we thought of returning home; and weighing, we held our course accordingly; but the wind shifting, obliged us to make the coast of Greenland, when we fell in with a French and a Dutch fleet, engaged in the whale-fishery.

These ships seldom lie far from the shore, as the whales are commonly found, like the sea-horses, in the vicinity of land. When caught, they are cut to pieces; and the blubber being taken out, is put into large kettles and melted on the shore. During our stay here, I saw a single whale, which yielded three hundred and fifty pounds of bone, besides a proportionable quantity of oil.

Our arrival at this place proved very fortunate for our Zemblian prisoners, who had long pined for the enjoyment of whale-fat; our stock of which was wholly exhausted. On their account we here took in a fresh supply.

Having staid two days on this coast, we proceeded on our voyage with a favourable wind; but, being soon overtaken by a storm, we made for the coast of Iceland. On our approaching that island, we heard a dreadful noise, like the firing of several pieces of ordnance; after which we saw flames issue in abundance from the crater of Mount Hecla.

So many rocks lined the coast, and the sea was so extremely rough, that we were afraid of venturing within a league of the land. We therefore steered for Cape Heri, under which we anchored in safety.

Iceland, so called from the coldness of its climate, is a large island in the Northern Ocean, subject to Denmark. Agriculture is scarcely attended to here, though evident traces of the plough shew that corn was formerly raised in this country.

This island is mountainous and stony, but affords excellent pasturage. Large quantities of butter are made here, which, for want of casks, is piled up in the huts like heaps of mortar. In winter they feed their horses and other cattle on dried fish, and thus make up for the deficiencies of natural food, by artificial supplies.

The inhabitants in general live near the sea-shore or rivers, for the conveniency of fishing and pasturage; and hence the interior parts of the country are almost a desert. The language is a dialect of the ancient Runic; and, according to Wormius, the purest now spoken.

Soon after the ships were secured, a party of us landed at the village of Heri, whence we proceeded to Kirkebar, a town of some consequence, where we met with several Danish merchants, who expressed much surprise at the interview, and entertained us in the most hospitable style. From those gentlemen we learned, that there had been so terrible an earthquake the preceding day, that they expected to be swallowed up alive.

The captain and others of our company expressing their desire to see the curiosities of the island, the principal merchant at Kirkebar very obliging

obligingly ordered horses to be got ready for as many as wished to survey the country. Of this number I was one. Our party consisted of eight men on horseback: the remainder preferred drinking to the gratification of their curiosity.

The merchant furnished us with one of his servants and two natives for our guides; nor did he forget to provide us with stores for our excursion. We travelled two days through rugged and unfrequented paths, when at last we found ourselves about five miles from Mount Hecla, and perceived the ground strewn with ashes and pumice stones, over which we proceeded to the foot of the mountain.

The weather being now very serene and calm and seeing no flames issue from the top of the volcano, we resolved to ascend its summit; but our guides informed us, that if we advanced farther we should be in danger of falling into pits and of being suffocated with the fumes excited by the subterraneous fires. On this representation, all the company, except myself, declined proceeding any farther. Having sounded the guides and finding them willing to wait for me, I dismounted, and boldly ventured forward, together with a Danish merchant, whom curiosity had attached to the party.

In a short time we saw a large flight of crows and vultures, which had their nests in the top of the mountain. Having ascended about half a league, we felt the ground quake under us, and heard a terrible noise in the bowels of the earth which seemed ready to burst open. At the same time, chinks appeared on all sides, out of which issued a bluish flame, emitting a strong suffocating smell of burning sulphur.

This sight made us desist from any attempt to advance farther: we were sensible of our danger; and immediately turned back to avoid it. But scarcely had we got thirty yards, before a black cloud of smoke ascended out of the mountain, which obscured the light of the sun, and concealed us in pitchy darkness.

Every step we took increased our alarm, for behind us came flames of fire, showers of ashes, and pumice stones that fell as thick as hail, accompanied with the most tremendous sounds. In addition to this, we every moment expected that the earth would open and swallow us up, which added wings to our flight, and resolution to our exertions to escape from the dangers into which an idle curiosity had thrown us. In about fifteen minutes we reached the bottom of the mountain, where our companions were waiting for us. At seeing us running so fast, and as black as if we had been covered with soot, they burst out into a fit of laughter; but their mirth was soon changed into concern, on finding us both drop down speechless, immediately as we halted.

By the application of vinegar to our temples, nostrils, and hands, we were soon brought to ourselves; and a glass of canary afterwards completed the cure. On recovering our strength and spirits, we related our adventures, and our associates congratulated us on our escape.

We now proceeded to visit two springs, at twelve miles distance from the mountain; one of which is always boiling, and the other so cold, that it is said to convert every thing put into it into iron. About one hundred yards from the bottom of Mount Hecla, we found a pumice stone as large as a hoghead, which had been lately thrown

thrown out by the volcano; when our guides observing our surprize at its magnitude, told us was nothing unusual to see stones of much superior dimensions produced from the same cause.

After riding about three hours, we drew near to the springs, which are about thirty yards distance from each other. We first visited the second, into which I put a small cane I carried in my hand, and was surpris'd, on taking it out again, to see the end which touch'd the bottom metamorphos'd into iron*.

From this spot we proceeded to the boiling fountain, where we saw a number of what appear'd to be red fowls, about the size of ducks playing in the water; but as we approach'd, they dived to the bottom, and did not make their appearance again till we had retired.

From this spring we travel'd to the sea side within a mile or two of which we heard doleful sounds, not unlike the cries of persons in distress. Our ignorant guides were anxious to impress with the belief, that the sounds we heard were the lamentations of the damned, who, when the devil had roast'd them in the flames of Hecla, plung'd them among the ice on the coast; and thus alternately torment'd them with the extremes of heat and cold. On our arrival at the shore, however, we found those imaginary complaints were occasion'd only by the agitation of the ice and water, violently impell'd against the rocks by the wind.

* Our author must certainly have mistaken a ferruginous crustation on the cane, for the substance of iron itself: the actual conversion of wood into iron is impossible, by any natural or artificial means,

Having made our observations on every thing curious, we returned to Kirkebar on the 16th of September, and in a few hours went on board, where we found the governor of the island, accompanied by the Bishop of Skalholt, who hearing that we had been at Zembla, were desirous to see and converse with us.

As Iceland abounds in pastures, it nourishes a great number of cattle. A certain herb, named caitophe, is said to be so particularly grateful to these animals, that it is necessary to restrain them from eating too much of it, lest they should burst. The fields have a verdant and pleasant aspect; but the north-west wind blows with so much violence and intensity of cold, that grain can never be brought to any perfection in this climate.

The Icelanders for the most part live in caverns hewn out of the rock, or in huts constructed in the same manner as in Lapland. Their beds are composed of hay or straw, upon which they lie in their usual clothes, covered with skins; one bed serving for a whole family.

Both men and women are very disagreeable in their persons, and have swarthy complexions. They are dressed like the Norwegians, in the skins of the sea-calf, with the hair outward, and use sackcloth instead of linen. They chiefly subsist by fishing. The food of the poor is very coarse, consisting of a sort of stock-fish pounded with a stone, very indifferent butter and cheese, and no other drink but water, milk, or whey. Yet on this hard fare many of them arrive at a very extended age, without having recourse to medicine.

Most of them pretend to witchcraft, and are said to worship the devil under the appellation of Kobald, who, it is pretended, frequently appears to them

them in a human shape. They have also a kind of household gods, rudely cut out of a piece of wood. This idol they adore in private, and hide it from the Lutheran ministers, who endeavour to instruct them in Christianity.

Three days after we came on board, we found a favourable wind for setting sail; and shaping our course to the south south-east, we arrived in safety at Copenhagen, where, having saluted the castle, we immediately went on shore.

His Danish majesty being informed of our arrival, and that we had some Zemblians in our train, commanded us to bring them to court, where they attracted as much notice as if they had been natives of another world. The king himself was pleased with the singularity of their dress, and their personal appearance. He ordered the steward of his household to keep them with care, to maintain them well, and to have them taught the Danish language; in hopes of profiting by the information they might be able to give.

We were enjoined to give an account of the several places we had visited, the manners of the people, and their modes of life, and having answered his majesty in a satisfactory manner, we were dismissed. We next waited on our owners, who found the returns we had made would be highly to their advantage.

The nature of this expedition, which unites transactions by sea and land, does not require any supplemental remarks. Commerce was the object principally in view; and our author has given us as much insight into the manners of the people, *with whom he was conversant, as could be expected from his situation.*

TRAVELS AND VOYAGE
OF
MR. JOHN THEVENOT,
FROM ITALY
TO
CONSTANTINOPLE,
INTERSPERSED WITH OCCASIONAL REMARKS.

THERE were two gentlemen of the same name, and of the same family, distinguished as travellers, who have frequently been confounded together. The Christian name of the elder was Melchisedec: he was a celebrated writer of travels rather than a traveller himself, for he never exceeded the limits of Europe; and was afterwards promoted to the office of librarian to Louis XIV. King of France. He died at last of too rigid an abstinence, which he flattered himself would have cured an ague, in the seventy-first year of his age.

John Thevenot probably imbibed a desire of travelling from the pursuits of his relation Melchisedec. At an early age he strongly felt this passion, to gratify which he went to Rome, where he

he accidentally fell in company with the celebrated M. Herbelot, the greatest oriental scholar of his age. From him he caught fresh fuel to feed his predilection for travelling, and resolved to penetrate into the remotest parts of the east, not without the hopes of having this distinguished person for his companion. Some family affairs, however, prevented Herbelot from immediately joining him; and Thevenot having made all due preparations, was anxious to be gone, expecting to meet his friend at Malta.

Accordingly on May 1st, 1665, he left Rome, in order to embark at Civita-Vecchia on board the galley commanded by Count Gaddi. In seven days after they set sail, they arrived at Messina in Sicily, a port safe by nature, and rendered beautiful by many elegant palaces round it. The silk trade renders the town very rich; but there are no inns for travellers, who are obliged to take up their residence in a wretched tavern near the harbour*. All kinds of provisions are cheap, but the wines, though strong, are not good.

The straits are rendered dangerous by the Scylla and Charybdis of antiquity, concerning which so many fine fables are invented. Navigation, however, being now better understood, they are less formidable than they once were. Scylla is a rock near the castle of Scyllio, on the Italian shore. Charybdis is the meeting of two contrary eddies or currents, which, by clashing one against the other, make a noise like the barking of dogs, and by whirling the vessels round, sometimes suck them to the bottom.

* It must be recollected, that this description of Sicily applies to the time at which Thevenot wrote, and not to the present period.

Sicily is of a triangular form, each angle making a cape. One is named Difaro, anciently Pelorus; the second Passaro, the Pachinis of antiquity; and the third is called Bocho, heretofore Lilibæum. This last is but three miles distant from Italy, from which it is separated by a dangerous strait, known by the appellation of the Pharo of Messina.

Sicily is the most considerable island in the Mediterranean, both for extent and fertility: it produces plenty of corn, excellent wines, and other necessaries of life, which in former times procured it the name of the Granary of Rome. It contains many handsome and rich towns; but is much annoyed by the eruptions of Mount Gibello, or Ætna, and is also frequently visited by earthquakes. The king of Spain appoints a viceroy, who alternately resides at Palermo and Messina.

The Sicilians are revengeful, baughty, and jealous, especially of the French, whom they suspect of bearing in mind the Sicilian vespers, so well known in history. They have always daggers by their sides, both when they go abroad and at home.

From Messina, Thevenot coasted along by Syracuse, the birth place of Archimedes. He next made the Isle of Malta, anciently Melita, so called from the abundance of its honey.

Malta is a low island with a rocky soil; nevertheless it produces excellent fruits, but little corn, which is obtained from Sicily. The air is disagreeably hot in the day, and the mosquitoes are as intolerable in the night. From the whiteness of the chalky rocks, head-achs and sore eyes are frequent among the natives. No venomous animals

are found in this isle, which is attributed to St. Paul's benediction.

The people are numerous, of a brown complexion, and a very revengeful disposition. The women are not destitute of beauty, and are very familiar. Arabic and Italian are commonly spoken here.

Malta has several ports and creeks. In the great port, as it is called, all the galleys of the order are laid up, and all the vessels that touch on the island, to make any stay, enter here. The port of Marsamouchet is used for ships to perform quarantine in, before they approach the town, and also for the Corsairs that are unwilling to lose time by proceeding to the great port.

When the King of Spain had made a present of this isle to the knights of St. John of Jerusalem, Sultan Soliman resolved to extirpate them; but the Turks were obliged to withdraw after a memorable investment.

The knights, being freed from their enemies, resolved to build a new town. Accordingly they pitched on the tongue of land where the castle of St. Erme stands. The great master, John la Valetta, laid the first stone in March 1566, and from him it was called Valetta. It has since been strongly fortified, and proves a barrier between the Mahometans and the Christians. It has only two gates, one of which leads to the port and the other into the country. Here are several churches; but that of St. John is the chief. It is a large structure, beautifully paved with marble, and adorned with many colours taken from the infidels. *In this church they pretend to have many relics, such as St. John Baptist's right hand, and others of less notoriety.*

There are several capital buildings in Valetta, particularly the palace of the great master of the order, in which is a magazine of arms for forty thousand men, all kept very clean and in high order.

Leaving Malta, our traveller sailed by the Isle of Sapienza, and having weathered Cape Matapan, came to an anchor in the Bay of St. Nicholas in the Isle of Cerigo. Cape Matapan is a promontory of the Morea, and one of the extreme points of Europe. It was formerly named Ténarus.

Cerigo is the first island in the Archipelago: it is sixty miles in circumference, and five from the mainland. The Venetians, who are masters of it, keep a strong garrison here, because it is a pass of importance.

The islands of the Archipelago, anciently termed the *Ægean Sea*, are comprised by geographers under two general names: the Cyclades and the Sporades. The first lie in a kind of circle round Delos; the latter are more scattered.

From Cerigo, he sailed to Zia, formerly Ceos. It is shaped like a horse-shoe, and is fifty miles in circumference. From Zia he proceeded to Andra, anciently Andros, which is reckoned one of the most fertile islands in this groupe. It produces almost every necessary, and large quantities of silk, in which the natives carry on a considerable trade.

In this isle are a great number of Greek churches, which are under the government and discipline of a bishop. The Latins have also a bishop here, and a cathedral dedicated to St. Andrew.

The Turks dispose of the temporalities of this isle, and are troublesome neighbours to the Christians. The inhabitants have a native civility, are fond of good cheer and diversions, and the women are beautiful and chaste. Neither physician nor surgeon is known here, but when they are ill, they betake themselves to the mercy of God, as their sole remedy.

From this island, Thevenot sailed by the Negropont and other islands to Troy; where there are still considerable remains of that ancient and famous city: though the learned say, that what are now to be seen, are only the ruins of some buildings erected by the Romans, long after the destruction of Troy*. From thence he passed the mouths and entered the channel of the Hellespont, and sailing between the castles of the Dardanel, came to an anchor. The Dardanel are two castles, built to command the Hellespont, by Mahomet II. The one stands in Europe, on the very site of Sestos, and the other in Asia, on the spot where Abidos was built. These forts are the keys of Constantinople, for though they are two hundred paces distant, no ship can pass them without leave. At this place all ships from Constantinople are searched for contraband goods and fugitive slaves. The loves of Hero and Leander immortalize the spot.

From the Dardanel, our traveller proceeded to Gallipoli. The Greeks, who dwell here, chiefly subsist by retailing brandy. The town has a tower and arsenal; but is thinly peopled.

* Some of the learned even dispute the existence of such a place as Troy; and certainly in the time of Thevenot, no remains of that celebrated city could be seen.

Departing thence, he passed the Isle of Marmora, which gives name to the sea that was formerly called the Propontis; and sailing along by the Scraglio, came to an anchor at Galata, the port of Constantinople. The sea of Marmora is about one hundred and twenty German leagues in compass, and the climate on its shores is temperate, that it is neither subject to the extremes of heat nor cold, which, together with the communication by sea, renders this country very desirable; and once it was well adorned with famous cities, some of whose ruins still evince their former splendor. On the Asian side stood Ghizico, built by the Argonauts, five hundred years before Rome. It now exhibits only frightful ruins.

Nice, named Isnich by the Turks, is memorable for the first general Christian council. It stands at the extremity of a bay in a fine plain, and is encompassed by a wall, full of round turrets. The city is large, and the streets are neat, containing at least ten thousand inhabitants, composed of Greeks, Jews, and Turks, who carry on an extensive trade with Constantinople. Here are many remains of Pagan and Christian antiquities, but they are all miserably defaced by the Turks.

Nicomedia, next to Constantinople, enjoys the finest situation of any city in the world. It is seated at the bottom of a bay, and runs up the side of a hill, adorned with many fountains, and intermixed with fruit trees and vineyards. The remains of antiquity still attract the notice of the curious. It is famous for the death of Hannibal and Constantine the Great, for the early conversion of its inhabitants to Christianity, and for the number of its martyrs, who sealed the faith with their

their blood. The Turks call it Ismit. It contains about thirty thousand inhabitants of various persuasions, who trade in silks, cottons, linens, fruit, earthen and glass wares, and various other commodities.

Here are many Greek churches and mosques, with several inns and neat bazars or market places. On the right side of the Bay of Nicomedia, is a fountain of mineral water, which both Greeks and Turks think of sovereign efficacy in most disorders.

Chalcedon was once famous for the temples of Venus and Apollo. Many beautiful Christian churches were afterwards built here; among the rest, that dedicated to St. Euphemia was distinguished as the scene of the fourth general council. Part of this pile still remains, and is used by the Greeks as a place of religious worship. The whole town is now in a ruinous state. It, however, gives name to the adjoining straits, which are called Fretum Chalcedonicum, and the Thracian Bosphorus.

On the Thracian side of the Sea of Marmora, stands Rodosto, a town well situated at the extremity of a bay, which affording a good haven, it is enabled to carry on a pretty extensive trade, and is very populous.

Perinthus, or Heraclea, once gave law to Byzantium, but is now subject to it. The town had formerly two good havens; but one of them is now so choked up, as to be unfit for vessels of any burden. Of the amphitheatre of Heraclea, one of the seven wonders of the world, only some *fragments remain*. However, there are still many *valuable antiquities and inscriptions, which mark the former splendor of the place.* The present

sent town is but thinly inhabited: its principal ornament is its cathedral, one of the finest in all Greece, and much more admired, for its elegance and convenience, than the patriarchal church of Constantinople.

The Propontis is sprinkled with several islands. That of Marmora, which gives name to the whole sea, is about ten leagues in compass. Nearer to Constantinople, lies a group of islands, called Pappas Adassi by the Turks, and by Europeans, the Pope's Islands. So favourable has nature been to these spots of land, that were they in the hands of a people who had a genius for improvements, they might be made a perfect paradise; but being subject to the ravages of the Turks, they lie almost uncultivated; and only a few Caloyers manure small pieces of land in the vicinity of the monasteries, for herbs and roots of common use. The Caloyers are monks of St. Basil, who strictly adhere to the ancient mode of dress and living. They lead a very retired and austere life, observing four lents in the year, besides several other fasts; and some of them are so abstemious, as to be satisfied with a little bread and pulse, dressed with salt and water once a day. Indeed it is said that some of them will eat but seven times in the seven weeks of their longest lent, though this seems incredible. Others, however, though they reject the use of articles commonly deemed luxuries, continue to live sumptuously on oysters, caviar, shell-fish, almonds, coffee, and sherbet.

Abstinence may certainly be sometimes conducive to health, and is less injurious to the community, than gluttony, because it saves what the other consumes; but viewed, in any other light it can have no praise beyond what belongs
for

simple temperance. To starve amidst plenty, is rejecting the bounties of Providence, who has given us nothing but what we may use in moderation.

Constantinople has the happiest situation of any city in the world. It stands in Europe, on a point of the mainland jutting out towards the Thracian Bosphorus; from whence there is but half an hour's passage into Asia. On the right hand is the White Sea, or Propontis, by which there is a communication with Asia, Egypt, and Africa. On the left hand is the Black or Euxine Sea, and Palus Mæotis, by which it is furnished with all the commodities of the north. Thus whatever is useful, necessary, or pleasant, may be imported into Constantinople by any wind, from some quarter of the globe or other.

The port is, by nature, the loveliest in the universe. It is six miles in compass and about a mile over; and so deep throughout, that a ship may lay her head ashore without danger.

Byzantium was built by Pausanias, king of Sparta. The Emperor Severus demolished it, to punish the rebellion of its inhabitants; and Constantine the Great rebuilt it, calling it New Rome, and then Constantinople. The Turks gave it the appellation of Stamboul.

After the division of the Roman empire, it was long the seat of the eastern emperors, from whom it was taken by the Venetians and French in 1209; but being recovered by the Palæologi, fifty years after, it remained in that line till 1453; when the Turks obtained possession of it, and have ever *since held it*. The air in summer would be very *hot, were it not for the sea breezes, which have a delightful effect on the health and senses.* Few diseases

diseases are known here, except the plague, which, however, makes great havock *. Earthquakes are not infrequent, but their effects are seldom very fatal.

The figure of Constantinople is triangular, one side lying towards the Propontis, the other on the port, and the third toward the land. It is wholly encircled with walls, and has twenty-two gates, six of which face the land, as many range with the port, and ten lie along the straight of the Propontis. The whole city is about twelve miles in circumference.

The castle of the seven towers joins the walls, which are double, on the continent side, to those that lie upon the Propontis. It was anciently one of the city gates, and had four turrets; but Mahomet II. becoming master of the place, added three new ones, converted it into a castle, and made it a depot for the treasures of the empire. At present, however, it is only used as an honourable state prison, where the grand seignior confines such of his officers as incur his displeasure. Sometimes Christians are confined in this castle, in which case their spiritual guides are allowed to attend them. Several persons of note have been strangled within the walls of this fort.

Without the walls are two large statues of white marble in bas relief: the subject of one seems to be Endimion, visited by Diana; the other the nine muses, with the horse Pegasus. They are well executed; but said to be inferior to some other pieces of ancient sculpture.

In going by sea from the castle of the seven

* The predestinarian principles of the Turks, co-operating with their indolence, gives this scourge of humanity full liberty to spread, and to carry devastation in its train.

towers to the seraglio, there is a square tower standing in the sea, in which we are told Justinian imprisoned Belisarius, his distinguished general, prompted to this injustice by jealousy, which carried him so far, as to strip a faithful servant of all he possessed, and to reduce him to the necessity of begging alms of charitable passengers. Not far from this tower is a fountain, which the Greeks regard with extreme veneration; and, on the day of our Saviour's transfiguration, carry their sick to it, and having covered their bodies a while in the sand, pretend that wonderful cures are thus performed. The Greeks indeed have abundance of miraculous fountains, which they superstitiously honour, and their priests connive at it for gain.

Near this fountain stands the pleasure house of the overseer of the gardens, and a little beyond it, several cannon are planted, so as to strike any vessel between wind and water, should force be attempted to pass.

Having passed the platform, and doubled the cape, two kioskes, or pleasure houses, appear. They were built by Sultan Soliman, to command a view of the shipping, and as retreats where he might indulge himself with his women. There, says Thevenot, are all the remarkable things without the walls, both of the city and seraglio.

Constantinople, like ancient Rome, stands upon seven hills, and the houses are so disposed, that they do not intercept the view of each other. The streets are generally narrow, however, they contain many stately edifices and grand mosques, the most magnificent of which is that of St. Sophia. This was anciently a Christian church, built by the Emperor Justin, enlarged, enriched, and adorned
by

by Justinian, and dedicated to Hagia Sophia, the Wisdom of God. The Turks have converted the pile into a mosque, but retained its name. It is square without, but circular within, and has a dome in the middle, in the form of a globe depressed. It is paved with fine marble, and matted, to preserve the unshipped devotees from cold.

In the mosque is a tomb, which is shewn for Constantine's, and a stone on which it is believed the Virgin washed our Lord's linen: on this account it is treated with great reverence.

St. Sophia was originally ornamented in mosaic, with crosses and images, the remains of which are still perceptible; though the Turks, from their detestation of images, deface them as much as possible. Within are two galleries, one over the other, round the building, which are supported by sixty-two pillars. In those galleries it is supposed the women were seated, when the structure was dedicated to Christianity.

This mosque has four steeples, very high and slender, on which are several balconies, from whence the mæzims call to prayers. At the bairam, or passover, forty thousand persons are supposed to assemble, in St. Sophia, at once.

Besides this mosque, there are seven others, called royal, or imperial, one of which, named Solimania, contains the coffin of Sultan Soliman, round which are lamps continually burning, carpets spread, and a highly decorated turban. Several Alcorans are chained to the receptacle of the sultan's dust, that the people may read them, and pray for the soul of the defunct. Near this spot lies the body of a sultana, who was tenderly beloved by Soliman. The cloister of this build-
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ing is adorned with bagnios and fountains, and is extremely beautiful.

The new mosque, built by Sultan Achmet, is one of the fairest and most magnificent in Constantinople; though, in fact, this is said to be called by that which is known by the appellation of the King's Son's Mosque, being erected by the sons of Soliman and Bajazet. All these mosques have hospitals and schools, where many physicians and scholars are maintained and educated.

Most of the ancient statues, obelisks, and pillars, set up by the emperors of the east, are entirely demolished; but the large hippodrome, where they exercised their horses, is still to be seen. It is an oblong square, about five hundred and fifty paces long and one hundred and thirty broad. In the centre of it stands an obelisk pretty entire, marked with hieroglyphics, and at a little distance from it, a pretty high pillar, which are three brazen serpents twisted together, the heads making the capital. This is said to have been the talisman, or spell, raised by Isisauricus, the emperor, against serpents.

The grand bezistan, or exchange, is a noble building. It consists of a spacious hall, built of freestone, in a circular form, and surrounded by a thick wall, by which are many shops full of the richest commodities. It has several gates, which are shut at night, and watchmen are placed to guard it. Each body of merchants, or tradesmen, have a separate apartment, in which alone they are allowed to vend their goods.

There is another exchange, but neither so large nor so rich as the former. Bazars, or markets, are common. In that called the women's

ket is a marble pillar of extraordinary height, called the Historical Column; because, from the top to the bottom, several expeditions, battles, and remarkable events, during the reign of Arcadius, are represented in bas-relief. It is much defaced, and the houses stand so close, that it is impossible to examine it accurately*.

In the quarter of the janizaries, in the court of a private person's house, stands the column of the Emperor Marcian. It is composed of spotted marble, about fifteen feet high, and has a capital of the Corinthian order. On the top is a square hollow stone, adorned with four eagles. It is conjectured, that the heart of the emperor was put in this stone, and his body buried under the column.

The grand seignior's seraglios are remarkable structures. In them the Ottoman princes usually keep their courts. There are two seraglios, the new and the old; the former of which, being by far the most noble building, is called, by way of distinction, the Grand Seraglio. It is of a triangular form, two sides being encompassed by the Thracian Bosphorus, and the other by the town from which a wall divides it. Its extent is about three miles, and it occupies the site of the ancient Byzantium. It has many gates both towards the sea and land side; but that towards the city is in daily use, while the rest are only opened on singular occasions. This gate is guarded day and night by a body of capoocbes, or porters, under the command of a captain. A company of janizaries watch without the palace,

* Lady M. W. Montague says, this pillar fell down about two years before she visited Constantinople.

who are to give notice of any accident. From the watch towers on the walls, information is likewise speedily conveyed, of any vessels that have a hostile appearance.

In this seraglio are many stately rooms, adapted to the various seasons of the year. The banqueting houses, as they are called, have generally the most elevated situations, and consequently command the best views. The chamber where the sultan gives audience to foreign ambassadors, stands in a court adorned with beautiful fountains, and is furnished with rich carpets and crimson velvet, embroidered with pearls and other costly decorations.

To these lodgings of the sultan appertain fine gardens, replenished with all sorts of fruits and flowers, and ornamented with pleasant walks and marble fountains. The women also have their separate apartments, in which the sultana-queen, the sultanas, and female slaves dwell. There are likewise convenient rooms for the officers necessarily about the sultan's person, or such favourites as he prefers. In short, the seraglio is of such extent and magnificence, that it contains almost every thing within itself that can contribute to utility, ornament, or pleasure.

By the large and stately gate, which forms the entrance into the seraglio, we are conducted into a spacious court, nearly a quarter of a mile square. In this the bathaws and principal officers may ride; and near the gate is a piazza for the shelter of men and horses. On the right side is an hospital, expressly for the use of those that *fall sick in the confines of the seraglio*, who have *an eunuch*, called *Hasteler Agasi*, to superintend *them*. On the left side are places for the recep-
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tion of wood and carriages, and over them a hall, replete with ancient armour of various descriptions, with which the soldiers are furnished when the grand seignior, or the chief vizier, makes a solemn procession through Constantinople.

Having passed through this spacious court, you approach another gate of less dimensions, but more costly materials than the former. This gate has likewise a guard. From this we enter another court of great beauty, adorned with fountains and walks, rows of trees, and grass plats railed in, and stocked with antelopes. This court is about three hundred paces square, and has the walks neatly paved. Here none are allowed to appear on horseback, save the grand seignior. On both sides of the gate is an open gallery, where the military guards, both horse and foot, stand in their ranks, handsomely accoutered, when foreign ambassadors are admitted, or on other solemn occasions. On the left side of this court, is a stable, capable of containing thirty-five horses, for the use of the sultan alone, and over it are rooms for their furniture, which is extremely brilliant and costly. Adjoining the stable are apartments for the officers of the divan, or court of justice; and close by, the chamber where the divan sits, behind which is a gate that leads to the women's lodgings. At the extremity of this court is the royal gate, conducting to the sultan's private apartments, which cannot be entered by any but his attendants. This gate is guarded by the capce-aga, or chief chamberlain, and a company of white eunuchs. The court is paved with white marble, wrought in mosaic, and adorned with curious fountains. In the centre is a lake, where the grand seignior has a fine gilt boat for

his own recreation. Here are the chamber of audience; a row of summer rooms, with an aspect towards the sea; a large hall standing on pillars; and by it the sultan's bed-chamber, the walls of which are covered with the finest china ware, and the floors spread with carpets of silk and gold; the posts of the bedstead are of silver, and the canopy, bolsters, mattresses, and pallets, are all of cloth of gold.

The divan sits four times every week, namely, on Sundays, Mondays, Tuesdays, and Saturdays, on which days the vizier-azem, or chief vizier, who is the supreme judge, and represents the sultan, with all the subordinate viziers and judges of different denominations, are to be in attendance by day-break.

All causes are determined by the vizier-azem, if he chuses to employ his prerogative; for the bashaws only listen to the proceedings, and never give an opinion, unless it is asked, which compliment, however, is frequently paid them for the sake of expedition. The kaimekan is president, in the absence of the vizier; but affairs of importance are generally postponed till the latter can attend to give judgment.

The petitioners speak for themselves, or request the assistance of a chiaush; for neither pleaders nor attornies are admitted. Having heard their suits, the vizier either decides in his individual character, or consults with the bashaws, and then gives sentence. This he usually does after dinner; and then he repairs, on Sundays and Tuesdays, to the chamber of audience, to render an *account* to his sublime highness of what business *has fallen* under his cognizance.

Sometimes the grand seignior will privately

come up to a little window, which commands a view of the divan, and listen to hear what is going on. This obliges the chief vizier to act with circumspection and justice while he sits in court, though, at other times, it is said, his hands are open to bribery; but as every thing is dispatched with promptitude, a bribe, though not to be justified, is less fatal to the parties than the laws' delay in countries where the art of litigation is better understood.

When an ambassador from any great potentate is to kiss the grand seignior's hand, the vizier assembles a divan of all the grandees of the port, and all the chiaushes, mutafurrakas, spahis, and janizaries, are ordered by their respective captains to dress themselves in the best style they can, and to take their station in the second court. The divan being likewise arranged in order, the chief vizier sends a chiaush-bashaw, with many of his chiaushes on horseback, to conduct the ambassador to the divan, where he is placed next to the vizier. The usual compliments being passed, he is entertained at dinner, and then conveyed, by the imperial gate, with his retinue, to an apartment, where he waits till the sultan is ready to receive him.

Meanwhile the ambassador's present is carried about the second court in the sight of all the people, and is then brought to the sultan, and the vizier sends the ambassador several vests, which, by ancient use, must be worn by strangers, when they are admitted to the royal presence. These vests are very rich, being fabricated of cloth of gold, of Bursa; but a present is expected for them far beyond their real value.

The ambassador being properly equipped, is conducted

conducted by the master of the ceremonies to kiss the sultan's hand, or, in fact, his hanging sleeve which done, the dragoman, or interpreter, declares the ambassador's commission; to which the grand seignior makes no reply; for it is not the etiquette to speak to a Christian; but, addressing himself to the chief vizier, refers all proceeding to his discretion, and so the ambassador departs bowing his head, but without uncovering it.

All ambassadors are maintained by the grand seignior, except those from the republic of Venice, during their abode at Constantinople; but though there is a stipulated allowance, it is frequently difficult to obtain the payment of it, from the venality and corruption of the officers.

All persons who live in the seraglio are reputed the sultan's slaves; as, indeed, are all the subjects of the empire; for they acknowledge, that whatever they possess flows from his spontaneous bounty, and that their lives and fortunes are absolutely at his disposal.

In the sultan's court are many hundreds of women, young and old. His concubines are all young virgins, stolen from foreign nations, and instructed in dancing, music, singing, and embroidery; in short, in every accomplishment calculated to captivate and inflame. They are sent as presents by the Tartars, bashaws, and other great men, so that their number is uncertain.

These young women, on their being received into the seraglio, are made Mahometans by the following simple ceremony: they are enjoined to hold up their finger, and to repeat, "there is no god but God alone, and Mahomet is the messenger of God." After this they are examined by an old woman, called Kahiyah Cadun, the

the Mother of the Maids, and then placed in a room with their equals in age and disposition.

All the women lead a kind of monastic life; but are indulged with large apartments. Their beds are coarse and hard, made of flocks, and near every tenth virgin lies an old woman; while lamps are continually kept burning during the hours of rest.

They are provided with baths and fountains, for their health or pleasure; dine in company, and are waited on by other women, who are attentive to all their wants. Part of their time they spend in sewing, in learning the Turkish language, in diversion, or walking within the prescribed limits.

If any of them conceive by the sultan, and bring forth his first born son, she is called sultana-queen, and great feasts and solemnities attend her advancement to this high distinction. The other women, who bear him children, are simply styled sultanas; but should the son of the sultana-queen die, the mother of the next in primogeniture is promoted to the dignity of sultana-queen, and the former loses her rank. She still, however, remains a sultana, and is treated with due distinction.

In former times the grand seignior was married to the queen with many ceremonies; but now she is acknowledged without any forms. Yet the mother of the heir apparent enjoys all the prerogatives of a queen, and has a guard of thirty or forty black eunuchs, under the command of the kizlar-aga, who are subservient to her pleasure. The sultanas are never permitted to leave the seraglio, unless in the company of the sultan; and are never seen but by their im-

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mediate attendants, who are black eunuchs, have been deprived of every external distinction of sex.

The sisters, daughters, and aunts of the grand seignior also live within the walls of the seraglio until the sultan shall be pleased to dispose them in marriage. They then come forth, carrying a large chest with them, full of rich apparel, jewels, and money, to the value, it is said, thirty thousand pounds sterling, besides what they have been previously able to save.

Sometimes the grand seignior, in his generosity, allows them to take with them twenty male slaves and as many eunuchs, and he continues the allowance they enjoyed in the seraglio of one thousand, or one thousand five hundred aspers a day; besides furnishing their houses, even giving them one, when the husband is properly provided in this respect.

As for the husband, he is to give a bill of dowry of at least one hundred thousand chequins in money, besides vests, jewels, and other ornaments of a great amount. Being married, these royal males are allowed to converse only with their husbands, or with their women; but they generally prove domineering and imperious wives, treating their husbands with indignity, and sometimes, as an expression of their superiority, they will divorce them and take another.

The other women grow old in the seraglio and then are employed as governesses to the younger ones; or are sent to the old seraglio, which they esteem most fortunate; because they may be *married from thence* with the consent of their *mistress*, and carry away the wealth they have *amassed*. Hither, also, on the demise of a

fan, all the sultanas are sent, except the mother of the heir; and if they have saved plenty of money, they frequently marry to men of good condition, with the approbation of the grand seignior.

The women of the seraglio are punished very severely for their faults or omissions by their overseers; and if they prove incorrigible, they are sent by the sultan's order to the old seraglio, and deprived of the greatest part of their acquisitions. But if they are found guilty of infidelity to the sultan's bed, they are bound hand and foot, and, being put into a sack, are thrown into the sea during the night.

The seraglio may be properly termed the seminary, or nursery, of statesmen and officers; for in it all of them receive their education. There are usually six or seven hundred youths, born of Christian parents, who are picked up every three years in the Morea and other parts, and sent here for instruction. These innocent prisoners are taken from such families as are supposed to possess the noblest spirit and the most warlike disposition; and as soon as they are brought into the seraglio, they are circumcised, and brought up in the Mahometan faith.

At first they are put to very mean employments, in the stables, kitchens, and gardens, and other menial occupations; but afterwards, such as shew an aptitude and desire for learning, are taught to read and write, and exercised in gymnastic and military pursuits and amusements.

When the grand seignior intends to make an excursion, he is commonly accompanied by three or four hundred of those youths, who pitch his tents, carry his chests, and perform other services
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for him. The boftangee-bafhaw always takes confiderable number of them with him, when is commanded to put any perfon of diftinction to death. By degrees they are raifed to places of honour and profit, according to their talents and capacity; and not unfrequently, the perfon who has begun his fervice in the ftable, is promoted to the firft office in the empire.

There is another defcription of youths educated in the feraglio, called Ichoglans, but in a more genteel ftyle than the former. They are carefully trained up in learning, in the knowledge of the law, and in military exercifes. In the ancient inftitutions, thefe fhould always be Chriftian renegadoes, and captives of the nobleft perfon's families; but when there is a difficulty in obtaining an adequate fupply of fuch, the chief chamberlain fometimes introduces natural born Turks, of the beft afpect and the moft promifing talents; but this is never done without the fultan's confent. Out of the young men, the moft perfected and completed in their education, the fultan chufes his agas and baffhaws.

In the feraglio are alfo buffoons, tumblers, muficians, wrefllers, and mutes. Thefe laft are in great requeft; becaufe the fultan thinks it beneath his dignity to fpeak familiarly with any one, and therefore he amufes himfelf with thofe mutes, who, though deaf and dumb, will reafon and difcourfe on any fubject by nods and figns, and indeed fome of them are capable of writing very fenfibly.

Befides the black eunuchs who attend the women, there are white ones who attend the fultan. *The chief of thefe is the capee-aga, or chamberlain, who is in the greateft authority above all the eunuchs.*

sultan's person; for he alone is allowed to speak to him, to present petitions, to deliver messages, and to be constantly in his train.

This person receives a salary of about three pounds sterling a day, besides many presents and perquisites of office. All the white eunuchs, indeed, are in high estimation for their judgment and fidelity, and are occasionally promoted to places of great importance.

The grand seignior's sons, by the queen, are brought up by themselves, under the care of select nurses; and if he has any other sons by different sultanas, they are also kept apart; but till they arrive at six or seven years of age, the children are allowed to visit and to play together. They live in the care of the women till they are nine or ten years of age: at fourteen they are circumcised with great pomp and ceremony.

The education of the young princes is sedulously attended to; but that of the princesses is little regarded. The heir apparent is sometimes appointed to a principal government; but he is watched with great vigilance and jealousy; and it requires the greatest prudence, on his part, to escape the imputation of disobedience or rebellion, which would infallibly involve him in ruin.

The old seraglio was built by Mahomet II. when he took Constantinople, and was intended for his own palace. It is a noble structure, about three quarters of a mile in compass, and is surrounded by a high wall. It has only one gate, which is made of iron, and well guarded by white eunuchs. None but women and eunuchs reside here, and it has been already mentioned of what description the former are. They are under the
superintendance of an old woman. The sultanas,
ever

even in this place, keep up a considerable degree of splendor; but they are much eclipsed by those of the same rank in the new seraglio. However, in this place, as has been already observed, they stand some chance of obtaining a husband, and therefore, a removal to the old seraglio is not much dreaded. The sultan never comes here, unless to visit any of his relations, or when he wants amusement and change of place.

Constantinople abounds in private seraglios; but none of them make any external figure, lest the jealousy of government should be excited against their owners. Most of the grandees keep a number of women; but as the laws of their prophet allow this, the practice meets with no particular notice, unless when there is a display of too much pomp and ostentation.

The houses in this city are all of wood, and indifferently built. They are very subject to fires from the nature of their materials, and the carelessness of the inhabitants, who are almost incessantly smoking tobacco, and little regardful where the sparks from their pipes fall.

The streets are crooked and narrow, and lie very uneven. In short, with the most charming situation in the world, Constantinople derives little importance from the taste or style of its private buildings.

Galata, the suburb of this city, is separated from it by the port. It has some good houses, and is a pretty large place. Many Greeks and Franks live here, who have several monasteries and churches. Galata has the best and cheapest fish market in the world. The Greeks are the tavern-keepers here, and the Turks from Constantinople frequently resort to them; but they are very disagreeable

greeable guests when they become inebriated, as their natural ferocity and pride then display themselves without disguise.

At Cassumpatha is the arsenal for building galleys and ships, and a large magazine for arms sufficient to furnish sixty thousand men. The admiral likewise lodges here, and a spacious bagnio is used as a receptacle for the grand seignior's slaves, of whom there are many thousands, who live very miserably. This town is divided from Galata only by a cemetery.

Beyond Galata lies Pera, a large town which is likewise separated by burying grounds. In this place generally reside the ambassadors from the Christian powers. The houses are high and handsome, and are chiefly occupied by Greeks. Over against the seraglio, on the right side, stands the tophana, or foundery of guns and artillery. These suburbs have all delightful views, and are preferable to Constantinople, both for salubrity and beauty.

Crossing the sea, on the Asiatic side stands Scutari. It is a large town, and contains a royal seraglio and fine gardens. A little lower lies Chalcedon, which has already been described.

Prince's Isle, which is about four hours sail from Constantinople, enjoys a pure air, and is well situated for the trade of the Thracian Bosphorus, or Black Sea. This island is about twelve miles long, and contains many stately houses and beautiful gardens.

At the mouth of the Bosphorus is a rock about fifty paces from the land, where stands a pillar of white marble, said to be raised by Pompey the Great, to commemorate his victory over Mithradates. Over against this rock, on the European

side, is the village of Fanare, where a light-house is erected, to warn vessels against the rocks and other dangers of the navigation.

The Turks are a personable people, and in general are blessed with sound robust constitutions. Their habit is well adapted to set off the greatness of their form, and to cover all defects, should they exist. Next their skin they wear a pair of drawers, and over them a shirt and doliman reaching down to the heels like a close-buttoned cassock, made of satin, taffeta, or other fine stuff. This they gird about them with a sash or leather belt, adorned with gold or silver buckles.

At their girdles they commonly wear two pouches, with highly ornamented handles, according to their rank, and a pouch for tobacco. Over the doliman they throw a feredg, or night-gown, which in winter is lined with rich furs. Their stockings are of cloth, and the feet are shod in red or yellow leather sewed to them. Their shoes are of the same colour, and are made in the shape of slippers.

They cover their heads with a crimson velvet cap, about which they wreath a white or red turban, many ells long, and by the fashion of the appendage the quality of the wearer is known.

On some occasions the janizaries wear a feathered cap of ceremony, which hangs down behind, and has a pipe of gilt leather before, reaching to the middle of their foreheads.

The attire of the females of Constantinople has a peculiar air of grandeur and magnificence, far surpasses the dress of the other women of the country. Their tarpous, or head-dress, is composed of many handkerchiefs of various colours, wrought with gold and silver, spangled with

manner of precious stones, and set off with flowers. This they put on and off without discomposing the arrangement; and after wearing it some days in one form, they turn it into another fashion with great taste. It is, however, so heavy, that nothing but custom and fashion could reconcile them to carry such a load on their heads.

Their external vestment is a white gown, edged at the bottom with gold lace and fringes, and in cold weather lined with furs, according to the ability of the wearer. The ladies of the seraglio sometimes adorn their heads with a calpak, or fur cap; and others with a round platine, after the manner of the Jewish women, with a plume on each side, and pendants in their ears.

The Turks shave their heads, observing that the devil nestles in long hair; but they suffer their beard and mustaches to grow; and a fine beard is reckoned a principal ornament, as to take a man by it is the grossest affront. Their usual oath is by the beard of their father, and sometimes by that of the grand seignior.

The usual salutation is by laying their hands on their breast, gently bowing, and repeating, *selameon aleicom*, that is, Peace be with you; and the person saluted returns the same answer. This mode of salutation is very ancient, as we find it mentioned in the Scriptures. The left hand is most honourable in the opinion of the Turks, because it is the sword side; so that the Turks and Christians, though neither will give precedence to the other, agree very well in walking, from this diversity of opinion.

The Turks have frequently recourse to bathing, both as a religious rite, and for the sake of health and cleanliness. In the large towns there are

many handsome bagnios, and scarcely a village is destitute of one at least. They are all built after the same model, differing only in size and ornament. Before the men go into them, they take care to be clean shaved, and those who have servants, employ them in rubbing their bodies before and behind, to increase the elasticity. When instrumental shaving is inconvenient, they remove the hair by the powder of a certain herb, named rufma, which, being mingled with lime and hot water, has a speedy effect. In Malta, orpiment is used for the same purpose.

Having bathed, the servant wipes them clean and dry, and assists them in dressing. The expence of a bagnio is two aspers for the use of the proprietor, and as many for the attendant. The poorest person, male or female, goes to the bath at least once a week. The women go in by themselves, and are attended only by women. It is a heinous offence for a man to enter the bath where women are. Persons of distinction have baths in their own houses, for the accommodation of their families.

The Turks have no sumptuous entertainments; but are easily satisfied in this respect. Their sauces require no elaborate cookery, being composed of oil and pepper, &c. at once. The usual food is pilau, which is rice boiled with a pullet, a piece of mutton, beef, or the like; and, when meat is wanted, with butter. Their bread is light but coarse, baked flat like our biscuit. Instead of a table they use a carpet of Turkey leather on the ground, called a sofra, and sitting down cross-legged, eat their food with a kind of wooden spoons. In the room of napkins they have a long blue cloth cast round their table.

Water is the customary drink, because wine is forbidden by the Alcoran; but the bon-vivants say it is a counsel rather than a precept, and so drink it plentifully; but few venture to do this in public, except the janizaries, or such as are regardless of character. They never mingle water with their wine, and ridicule the Christians for this practice.

Wine is plentiful at Constantinople, and all over the Archipelago; but the poorer classes of people drink a liquor made of barley and millet, somewhat like beer, though less grateful to the taste. Large potations of this will have an inebriating effect.

Coffee is drank at all hours of the day: it is esteemed good for the head-ach, and to keep down vapours from the brain; it comforts the stomach; promotes digestion; and, in the opinion of some, is a specific for almost all complaints.

The masters of the coffee-houses in Turkey maintain musicians, to entertain their guests and lure strangers in. Sherbet is also much in use, and is a very pleasant liquor. It is made in Egypt of sugar, lemon-juice, milk, ambergrace, and rose-water.

The recreations of the Turks are rather passive than active. They doze, smoke a pipe of tobacco, or play on the tambour, a kind of lute, of no very captivating sounds. They laugh at the Franks, as Europeans in general are termed, for walking backwards and forwards, and setting out for any place merely to return again. They study to entertain their guests with conversation, chess, draughts, tables, or similar kinds of pastime; but they never

play for money or any thing of value, in which quality they deserve imitation and praise.

The military amusements are shooting at marks or butts with bows and arrows, darting the zagaye, shooting with an harquebuse, and running. The common people take great delight in puppet-shows, which are sometimes skilfully managed, though in a style different from ours. The accompanying music is pretty, but the airs are indelicate, and the dancing postures lascivious.

The Turkish language is a primitive tongue; and though not very copious, is grave and pleasant, and, with some additions from the Persian and Arabic, becomes sufficiently rich and elegant. The Turks, however, are not much addicted to learning; yet they have doctors who explain and interpret the laws.

With regard to the religion of this country, the principal article of faith is, That there is but one God, and that Mahomet is the Messenger of God. As to the commandments, the Turks reduce them to five. I. To pray five times a day. II. To fast in lent, or the ramadan, as they distinguish it. III. To give alms and perform works of charity. IV. To go on a pilgrimage to Mecca. V. To keep the body clean. Four other points are reckoned of importance, though not of absolute necessity to salvation. To keep Friday a sabbath; to be circumcised; to drink no wine; and to abstain from swine's flesh, or things strangled.

They confess the inefficacy of prayer, unless they first firmly resolve to forgive their enemies. For this reason they never let a Friday pass without bringing about a reconciliation; and from this practice and belief arise that happy concord and peace, so prevalent among the Turks.

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Where their theological assumptions are so few and so simple, and where, in consequence, such stress is laid on good works, there we may expect to see the duties of humanity cultivated in an especial manner; and if the difference of religious sentiments will not permit us to regard them as brethren in the same faith, we shall be obliged to allow them at least the character of being good Samaritans.

We are told that, independent of private alms, there is no nation which expends more upon public foundations than the Turks. Even those who have but a moderate fortune, frequently leave something after their death, to maintain a person whose business it is to supply travellers with water, as they pass the places of their sepulture. They visit the sick and the prisoners, and relieve them to the best of their judgment and abilities; nor are they inattentive to the wants of those whom a bashful nicety of feeling keeps secluded from the world. How many families may be found in Turkey, who have been ruined by conflagrations, and restored by charitable contributions! They need only present themselves at the doors of the mosques, and they are sure to attract regard. Even the pestilence does not prevent them from visiting their neighbours, or untie the bands of nature and society. In a word, the Turks are the most charitable people on earth; and the principle of doing good is not confined to private benevolence, but extends to works of public utility. The highways, the bridges, the mosques, the baths, and the hospitals, all bear incontestible evidence to the force of a religious persuasion operating on *their conduct.*

The neighbourhood joins together to erect bridges, where necessary, and to render the roads pleasant and safe. The workmen take no hire; but find labourers and masons gratis for the several sorts of work. Even in the middle of towns, pitchers of water are commonly placed at the doors of houses for the convenience of passengers; and some honest musselmen, during the heat of the summer, screen themselves under temporary sheds on the roads, and invite the weary to repose with them, and to partake of refreshments. The very beggars, who are not numerous, carry their charity to such an extreme, that they give their superfluities to such as are poorer or less successful in begging than themselves.

The Mahometans, indeed, are said to extend their humane attentions even to animals and plants. They believe this is pleasing to God; since men, who will use their reason, may take care of themselves, but animals having only instinct to guide them, are exposed to wants which they have not powers to guard against. In many towns they sell victuals at the corners of streets to give to the dogs; and some even carry their attention so far, as to have them cured of their wounds. Out of mere devotion, they will provide the females, which are ready to whelp, with straw and shelter for themselves and their puppies.

In this country it would scarcely be credited, that there are endowments in Turkey, regularly settled by will, for maintaining a certain number of dogs and cats, so many days in the week; yet *this is commonly done*, and there are people at *Constantinople* paid to see that the donor's intentions are executed. The butchers and bakers frequently set apart a portion to bestow on dogs: yet
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the Turks have a natural aversion to these animals, and seldom admit them into their houses, because they think they infect the air, and spread pestilential disorders. Cats, however, being naturally very cleanly and grave in their habitudes, are endeared to the Turks by a simularity of disposition.

The more devout among the Mahometans, water plants from a charitable motive; and cultivate the earth where they grow, that they may thrive the better. In doing so, they believe that they act in a manner agreeable to God, who is the creator and preserver of all things.

In the foregoing details, should the picture of charity appear to be overcharged, by the feelings of a man who found much benevolence and humanity where he did not expect them, still the fact must be allowed from the concurrent testimony of others, that the Turks are a most humane and charitable race.

They appropriate to themselves the name of Moslemim, which has been converted into Musselman, signifying persons who profess the doctrines of Mahomet. They also term themselves Sonnites, or observers of the oral traditions of Mahomet and his three successors; and True Believers, in opposition to the Persians and others, the adherents of Ali.

The chief ecclesiastic is the musti, which means an expounder of the law; and his office is of such dignity, that when he comes into court, the emperor himself rises from his throne and advances seven steps to meet him. He alone has the honour of kissing the sultan's left shoulder; while the grand vizier, with a more profound inclination of the body, kisses only the edge of the emperor's

peror's vest, who advances only three steps when he grants an audience.

The law requires that the musti should be consulted on all emergencies, particularly in those relating to peace and war; but time has lessened the reverence for his character, and the peculiar regard now shewn him, is rather matter of form than obligation; for were he to give a disagreeable interpretation of the law, or presume to traverse the emperor's designs, he would be instantly deposed, and his place supplied by one of a more flexible disposition. On conviction of treason or any other capital crime, he is put into a mortar kept for that purpose, and pounded to death.

Busching observes, that as the musti of the Turks may be compared to the pope, so a cadi is like a secular person, is not very dissimilar to a patriarch: a mola answers to an archbishop; a cady, who is a layman, to a bishop; and an iman to a priest.

The Turks have also their convents and monks under the general appellation of dervises, the chief of which are the bektaki, mebelevi, cadri and segati, whose forms of worship consist chiefly in religious dances.

At present the Mahometans avoid all appearance of propagating their religion by fire and sword; and the Christians, of various sects, who reside among them, enjoy full liberty of conscience, and much greater tranquillity than among some who style themselves Christians.

The patriarch of Constantinople is at the head of the Greek church in this part of the world. *He is chosen by the neighbouring archbishops and metropolitans, and confirmed in his dignity by the emperor.*

approbation of the sultan or grand vizier. The patriarch's situation is most respectable: he is the head and director of the eastern church. His revenue amounts to no less than one hundred and twenty thousand guilders, one half of which, however, he is obliged to pay to the poote, by way of annual tribute, exclusive of several presents.

Subordinate to the patriarch are seventy archbishops and metropolitans, and a much more considerable number of bishops. The Arminians have many churches in this country: the Jews and Catholics have likewise the free exercise of their religion; and the Swedes have been indulged with permission to build a Lutheran church at Constantinople.

Though the Turks are far from being a learned people, they are not without their schools, colleges, and seminaries; but they are neither well conducted nor much frequented. For a long time a printing press was not allowed to be erected; and printers are now permitted to publish only works on scientific or general subjects.

Literature, however, is not so rare among the Greeks, who have not only schools for instructing children in the principles of religion, but also some universities. The state of learning, however, was once more flourishing among the Greeks; but it must be admitted that they labour under every disadvantage, both of government and religion; and without freedom, and even encouragement, science will never be cultivated with success.

The Ottoman government seems to be well characterized by M. Tournefort, in the subsequent passages, which will prove how necessary it is to discriminate between the government and the people.

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Those, says he, who do not reflect on the origin of this empire, discern at first sight, that the Turkish government is extremely severe and almost tyrannical; but if we consider that it began in war, and that the first Ottomans were from father to son, the most formidable conquerors of their age, we shall not be surpris'd that they limited their power only by their will. Could it be expected, adds he, that princes, who owed their greatness solely to their own arms, should divest themselves of their right of conquest in favour of their slaves? It is natural for an empire founded in a time of peace, and the people of which elect their own chief, to be mild and gentle, and the authority of it may in a manner be shared and divided; but the first sultans owed their promotion entirely to their own valour, and being actuated by maxims of war, affected to be implicitly obeyed, to punish with severity, and to keep their subjects in a state of inability to revolt—in a word, to be served only by persons who stood indebted to them for their fortune, whom they could advance without jealousy, and crush without danger.

This much may suffice as to the maxims on which this empire was first founded, and still subsists: the effects of it will not be difficult to conceive.

Though the Turks, says Tournefort, imagined that God had endowed with prudence and other necessary talents, those whom the sultan raises to principal employments; yet experience often testifies the contrary. What capacity can pages possess, who are trained up among eunuchs, who discipline them with the bastinado? Would it not be better to promote youth by degrees, in an empire where no regard is paid to birth? Besides,

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these officers pass at one step, from a state of the utmost uneasiness and constraint, to such an extraordinary elevation, that it is impossible their passions should not precipitate them into rashness; and yet they are intrusted with the government of the most important provinces. Possessing neither abilities nor experience to perform the duties of their charge, they delegate their power to deputies, who are commonly plunderers on their own account, or spies of the grand vizier on the conduct of their superior.

These new governors also are obliged to have recourse to the Jews; for as they have no property when they quit the seraglio, they apply to those universal usurers, who frequently lead them into all manner of rapine and extortion. The Jews, terrified lest they should lose their property by the death or disgrace of the bashaw, never cease to tease him till the debt is paid; and of necessity he robs the people to get rid of their importunities.

Under such circumstances, it is evident that nothing can be permanent at the Ottoman Porte, and that it is a wheel incessantly turning.

The dominion of the sultan extends over considerable portions of the three quarters of the old world. His titles, according to the custom of the east, are very prolix and magnificent, as will appear from the subsequent specimen. "We, the servant and lord of the most honoured and blessed cities, the venerable houses and sacred places before which all nations bow; of Mecca, which God delights to honour; of the resplendent Medina, and the holy city of Jerusalem; of the imperial and desirable cities of Constantinople, Adrianople, and Bursa, emperor; also of Babylon, Damascus, of the

fragrant Paradise, and the incomparable Egypt; of all Arabia, Antioch, Aleppo, and many other memorable and celebrated places, cities, and faithful vassals, emperor; emperor of emperors; the most gracious and all powerful sultan, &c."

The Turkish arms are a crescent. In the right of succession, no regard is paid to age or birth-right, it being sufficient if they confine their elections to the Ottoman family; but women are excluded from the throne. Though the government, however, is purely monarchical and despotic, yet, if the emperor is negligent in indulging the humours of the people, and inattentive to the janizaries, he is not only in danger of being deposed, but murdered.

The money current at Constantinople is the mangour, which is half a quadrin, copper coin; and six of them make an asper, a little piece of silver, stamped with the grand seignior's name, and worth about three farthings sterling. The isolette is valued at fifty-five aspers. The aflani, which is impressed with a lion, is worth eighty aspers; and the piastre, or picade, ninety. The Turkish chequin is worth two piastres, and the Venetian two piastres and ten aspers.

Their weights are the quirat, which is four grains, and sixteen of them make a dram: the medical is one dram and a half; and twelve drams make an ounce. The rotte consists of twelve ounces; the oque is three rottes, or four hundred drams; and the cantar is one hundred and fifty rottes.

As a specimen of the imperious and assuming style used by the sultan's, we subjoin a cartel, equally insolent and extravagant, sent by Soliman I. to the Emperor Maximilian II.

“ By the connivance of the grace of God in heaven, we, Soliman, god on earth, great and sublime emperor of all the world, lord, master, and disposer of all the followers of Christ; we send and declare unto thee, Maximilian, indignation, misfortune, and infidelity to thee and thy princes, subjects, and adherents.

“ We, moreover, give thee to know, that we, by the sufferance of the great God, styled on earth the perpetual and universal god, most mighty emperor, soldan of Babylon, lord of Armenia, the mightiest in Persopolis and Numidia, the great auxiliary of God, prince in Barbary, even to the mountains of Achaia; king of kings, from the meridian to the poles, from the rising of the sun to the setting thereof, the first and chief placed in the paradise of Mahomet, the scourge of Christendom and Christians, keeper and defender of the sepulchre of thy God crucified, the only victorious and triumphant lord of all the world, and of all circuits and provinces thereof: thou, Maximilian, who stylest thyself king of our kingdom of Hungary, we will visit thee for that cause, and make thee acquainted with our strength of thirteen kingdoms, collected into one hundred thousand horse and foot, prepared for war, with all the power of Turkish munition, such as thou nor any of thy servants have seen, heard, or had knowledge of; and this even before thy chief city of Vienna.

“ We, Soliman, god on earth, in defiance of thee, thy adherents and abettors, do, with our warlike strength, pronounce and intend thine and their utter destruction and depopulation by every means we can devise. And this we signify to thee, that thou and thy miserable people may
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prepare for death or ruin. With us it is determined, by the hands of our janizaries, to ravage and spoil thee, and all thy German kingdoms and provinces. This misery we have denounced against thee and thy princes. Have thou no doubt but we will come.

“Dated in the year of our reign forty-seven, in the city of Constantinople, from which we did expel thy predecessors, their wives, children, and friends, and made them miserable slaves and captives.”

All these tumid menaces, however, evaporated in smoke. Soliman, it is true, made vast preparations to invade Hungary with a powerful army, and actually invested the city of Sigeth, on the frontiers of Sclavonia, which was defended by Count Serini at the head of a numerous garrison. But Soliman died of a malignant fever before the place could be reduced. The vizier, however, continued the siege, and the place was defended to the last extremity by the gallant Serini, who, finding it impossible longer to withstand the fury of the assailants, made a sally with his garrison, and was slain with all his followers.

The vizier having entertained his soldiers with the sight of Serini's head on a pole, afterwards sent it to Count Salm, who then commanded at Raab, together with this laconic epistle: “In token of my love, I send thee the head of a most resolute and valliant commander, thy friend. The rest of his body I have decently buried, as became such a man. Sigeth bids the farewell for ever.”

But to return to our traveller. Thevenot left Constantinople in 1656, and sailed in a *saique* to Montagnà, from whence he rode to Bursa, the *Prusia* of antiquity, and the metropolis of the an-
cient

cient kingdom of Bythinia, and which was the capital city of the Turkish empire in the reign of Orcan, the son of Osman the first sultan, who took it in the seven hundred and twenty-sixth year of the hegyra; but it was afterwards taken from Bajazet by Tamerlane.

This city stands about ten miles from Mount Olympus, in a pleasant situation, and abounding in water. A stream runs through the town, so hot as to boil an egg, and several bagnios are supplied with its water, which is said to be a sovereign cure in many disorders incident to man.

From Bursa he proceeded to Smyrna with the caravan, carrying, as usual, the necessary supplies with them; for nothing is to be met with on the road, save water.

Bursa is a large town, and well inhabited both by Turks and Greeks; but is neither remarkable for beauty nor strength. It is guarded by a castle, near which is an ample amphitheatre, where Polycarp, the disciple of St. John and bishop of Smyrna, suffered martyrdom. The port is small; but the road is spacious and safe. By the road stands the custom houses of the consuls, merchants, and Franks, who have, for the most part, a door in their dwellings communicating with the sea.

Besides Turks, Christians of various denominations have fixed their residence here. The surrounding country is champaign and fertile, abounding in olive trees and gardens. All the necessaries of life are abundant, and the wine is most excellent. This country, however, is subject to earthquakes, which frequently do immense damage; but such are the local advantages of Bursa, that they are speedily forgot.

The summer air would be excessively hot, were it not moderated by a breeze from the north, which blows regularly every day, and temperates the heat.

Smyrna is a place of great antiquity, and is said to have been founded by the amazon of the same name. Most European nations have factories here for the convenience of trade, as it is one of the most commercial places in the Levant.

The chief commerce consists in raw and Persian silks, grograms, and cotton. The English factory consists of eighty or one hundred persons, most of them younger sons of respectable families, who are apprenticed to some Turkey merchants for seven years, three of which they spend in Europe, to understand their master's concerns, and are then sent for the remainder of their term to negotiate in these parts, for which they are allowed a certain sum per cent. If they are industrious and attentive, they not only live genteelly, but in due time become opulent.

From Smyrna our traveller proceeded to Ephesus, about fourteen or fifteen leagues distant. In the way is a village, called Sedequi, about three leagues from Smyrna. It is very delightfully situated, and on this account many of the European factors have their country houses here, to which they retire, by way of changing the scene, or to enjoy the diversion of hunting.

Ephesus, once so famous, is now only a confused heap of rubbish, demolished walls, and broken columns. The part, which is still inhabited, is bounded on the east by a large plain, which extends to the Archipelago, and on every other side by high hills.

The most remarkable structure in this town is the old church of St. John the Evangelist. The Turks have converted it into a mosque, and added a minaret, adorning it in other respects after their fashion. Its principal curiosities were transported to Constantinople, to decorate the mosque which the Sultan Soliman erected in that city.

The castle is situated on a hill, and has an ancient tower still standing, on the top of which is a very curious piece of sculpture in bass relief, which, according to some, represents the history of Marcus Curius; while others take it to be the destruction of Troy. The fact is, it is impossible to examine it near enough to ascertain this circumstance sufficiently.

In passing this tower may be seen three pieces of marble, one of which represents Bauhmal; the second, a man fallen from his horse, and a person in a senator's habit, who seems to be lamenting the accident; the third, is the figure of a dead body laid out for interment.

A large inclosure, where anciently stood the temple of Diana, has nothing now remarkable but one spacious gate, much ruined and defaced. Within the area, on the north side, is a man on horseback, traced on a stone, with a dog by him, and a serpent twisted round a tree. On the south side are two inscriptions; but they are so confused, that it is impossible to read them.

Not far from Ephesus lies an island, called Scala Nova, by the Turks Cous-Adasi; which produces the richest muscadine wine of any in the Archipelago.

Our author went to visit the wonders of Chio, so much celebrated throughout all Asia. This island, which may be called the paradise of
Greece,

Greece, is governed by Christians, under the authority of the Turks, who command in small matters. The natives obtained those privileges by making a voluntary submission to Mahomet II. when he conquered Greece; and the Turks suffer them to enjoy them without molestation.

Up and down the island are several churches, belonging either to the popish bishops or monks; but the religious edifices of the Greeks are much more numerous. They are all well attended; and divine service is performed with as much splendor and ceremony as in the middle of Christendom.

Chio produces large quantities of gum mastic. They prick the trees in August and September, and the gum, exuding by the perforations in the bark, trickles down the tree, and concretes into flat pieces at the bottom, which are afterwards dried in the sun, and purified from the dust that adheres to the surface. About one thousand chests of mastic are annually gathered in this island, three hundred of which, or about three hundred weight, belong to the grand seignior, and the rest are obliged to be sold at a stipulated price to the farmer of the customs.

Dioscorides says, the mastic of Chio is the best in the world. It is a white gum, which enters into the composition of many ointments; and the Greeks indulge themselves frequently in chewing it, because it sweetens the breath and whitens the teeth. It is also mixed with flour, to render the bread more delicate.

The chief town of this island bears the same name. It is well built and populous. Many of the inhabitants are Christians, either Greeks or *Latins*, who have each of them a bishop. Here

are several convents of nuns; but it is said, these females do not seclude themselves so much from the society of the other sex, as good morals require. Indeed, they are not bound by perpetual vows; but may leave their convent when they please. They are very skilful in embroidery in gold and silver.

Chio is much exposed to those dreadful visitations, earthquakes; and there is often a scarcity of water. It rains but little here; and every spring, Turks, Greeks, Latins, and Jews, join in processions to obtain this dispensation from Providence.

Notwithstanding its stony soil and a scarcity of water, corn and wine arrive at great perfection, and all kinds of provisions are cheap. Partridges are so tame, that they are fed by keepers, whose whistle they obey.

The Chiots manufacture damask, satins, taffetas, fustians, and other silk stuffs, and carry on a brisk trade with Grand Cairo, and the maritime cities of Barbary and Natolia. Such as are not engaged in business, sit whole days under the shade of trees, and amuse themselves in conversation. Learning is almost become obsolete; yet the natives possess a sharp wit and much dexterity in the management of their affairs.

Both sexes are very partial to dancing; and on Sundays and holidays this is their usual diversion. A stranger may join in their festivities without offence. The men are not at all jealous, and the women are naturally familiar and attentive to strangers.

Another isle of the Archipelago, bordering on Asia, is Patino, the Patmos of the ancients. It is
about

about eighteen miles in circuit; and contains only one well-built town, with a castle in the centre, called the Monastery of St. John, where two hundred Greek monks reside. St. John, being banished to this island, is said to have written the Revelations here. They carefully preserve the body in a case, which they affirm is the body of St. John, and still shew the grotto in which it was reported to have penned the Apocalypse.

There are about three thousand inhabitants, but the soil being sterile and arid, the means of subsistence are not easily procured. They are generally Christians, and are tributary to the grand seignior.

Nixia, anciently Naxos, is about one hundred and twenty miles in circumference. It was formerly subject to the sanudi and somarigi, Venetian nobles; and many families still boast their descent from them. It afterwards fell into the hands of the Turks under Solymus.

The land is generally fertile, particularly the Vale of Darmilla, which has eighteen villages. Close by the shore, over against the Island of Naxos, is to be seen, on a rugged mountain, the ruins of the castle of Apollo, built of enormous large stones.

On the hills, in this island, grows a kind of shrub, which produces the gum labdanum. It is sometimes collected from the beards of the goats which feed on it. As it is only a viscid excretion from the plant, it is difficult to procure pure or in large quantities.

About two leagues from Nixia is the Isle of Paros, which has three castles, several villages, and a good harbour. The antiquities of this island

island, consisting of statues, marble chests, &c. have been carried away *, as well as from Delos; so that there now remains only one image of a woman, which is so large that it cannot be stirred.

This latter island was famous for its noble quarries of marble, and still more for the oracle of Apollo; but now it is the chief resort of the Corsairs.

Mycone was once populous and celebrated; but, owing to the oppression of the Turks, is now almost forsaken. It is about three miles in compass. We omit the mention of several inferior islands, because the enumeration of them would furnish little information or entertainment.

From Chio, Thevenot sailed from Egypt, and in his passage took a view of the Isle of Samos. It is a very barren country, though celebrated for being the native place of Pythagoras, Polycrates, and the Sybil. Over against Samos is the Island of Nicaria, anciently called Icaria, from Icarus the son of Dædalus. It has an arid rocky soil, and supports about three thousand inhabitants, who appear very poor. They are excellent swimmers, and dive for sponges and wrecks. The richest men in this isle give their daughters in marriage to the best diver, which is tried in the presence of the father and the young lady, and he who can remain longest under water gains the fair prize.

The grand seignior receives his tribute in sponges. They have some vineyards among the rocks, of which they make a wine, of a most extraordinary diuretic quality. The Greek emperors, of Constantinople, made this island the place

* The Parian chalice fortunately belongs to this country.

Lindo, the country of Chares, who first Colossus, is a little rock at the point of Rhodes, sixty miles from the town of strong fort.

At the bottom of the Mediterranean noble Island of Cyprus, famous in all fertility of its soil, the excellence of and the advantages of its situation. Ages it has obtained different appellations some of them are such, as render it difficult to ascertain the authorities on which they are founded. At last it obtained the name of Lindus which it still retains, though the derivation is no means clear.

In ancient times, it was sacred to Bacchus on account of the lasciviousness of its inhabitants or perhaps from its fertility; for fertility and luxuriance generally accompany each other. Summers are prodigiously hot, so that the brooks, and even the rivers, have dried up; and in the reign of Constantine they had no rain for thirty-six years which almost reduced it to a desert. Droughts, however, are by no means frequent, a solitary instance or two ought not to be taken from the allowed fertility of the soil.

Corn, wine, oil, sugar, cotton, honey, turpentine, alum, verdegrease, almost all metals, and most excellent salt, are the productions of this highly-favoured island. It contains several ports, all the materials necessary for ship-building, and all the commodities which render a trade extensive and advantageous. *These blessings are counterbalanced by a despotic government; and under this despotism neither half cultivated nor peopled*

A Turkish bashaw destroys the sugar-canes, lest the Cypriots should become too opulent, an evil which there is little reason to dread under such an administration. In short, this island furnishes an additional proof to the many that may be produced how far tyranny may defeat all the kind intentions of Nature.

From a million of inhabitants, the population is now reduced to thirty thousand; from a climate that boasted a perpetual spring, it is now become both unwholesome and unpleasant; from cities and towns, which almost touched each other, it now contains only scattered villages and heaps of ruins; from an exuberant abundance of all things necessary for comfort or luxury, the inhabitants are reduced to indigence and want. So that the cursory survey of modern Cyprus would refute all that poets and historians have said in its favour. Such are the baneful effects of a false religion and a despotic government. In 1191, Cyprus was conquered by Richard I. king of England, who gave it to Guy of Lusignan, in whose family it continued for many generations. It afterwards underwent several revolutions.

While these islands are under review, it would be unpardonable to neglect Candia, which makes such a conspicuous figure, both in ancient and modern history. Who has not heard of the infuriate wars carried on here between the Venetians and the Turks? The inhabitants of this isle are characterized as sensible, brave, and hardy; whereas the natives of Scios are said to have almost contrary qualities. A Turkish bashaw, famed for his wisdom, remarked that a wise Sciot and a green horse were equally rare. By this un-

lucky sarcasm, he stamped the name of
or Green, on the whole nation. But
Candiots, though hated by the Turks
allow them to possess both courage and
standing, of which they have given frequ
Candia, the ancient Crete, after a wa
ty-seven years, in which the Venetian
ed prodigies of valour, at last fell under
of the Turks. The city of Candia was
to the last extremity. After a close
nearly two years continuance, directed
vizier in person, with the flower of th
army, the Venetians were obliged to s
yet upon the most honourable terms,
with them every thing they pleased.

So much was the vizier rejoiced at th
of this long-disputed prize, that he ord
ral of the Turkish boats to assist his
transporting their goods to the ships ;
man of honour, he strictly observed th
the capitulation, and punished two janiz
death, who had dared to act contrar
The fame of this siege, the length t
was protracted, the expedients of assa
fence will ever fill the historic page ;
not the place to enter into particulars
arts of war were exhausted on both
numbers and perseverance at last turne
in favour of the Turks.

Candia once contained twenty c
above one thousand towns, villages,
monasteries ; now it has not more than
and about three hundred towns and vill
labyrinth has been often mentioned, a
gin and use as often disputed. Its
extend about two miles, and it is so co

earth on the top, as to have the appearance of solid land. It can only be visited by the use of candles and lanterns, with a line. Under foot, the path is plain, and over head is an arch of different heights in the different windings. In tracing this vast labyrinth, we meet with several vaults, probably used as places of sepulture. Large bats, in clusters, hang from the roof and walls. Some have proceeded a considerable way in this subterraneous abode; but as the damp is unpleasant, and nothing is found to reward the toil or to gratify the curiosity of adventurers, few are willing to explore it to its remotest recesses.

To the south-west, at about ten miles distance, stands the famous Mount Ida, which casts a shadow on the labyrinth at four o'clock. On it are many pleasant monasteries, with groves of cypress trees. So vast is its height, that we are told the Coast of Barbary may be seen from its summit. The modern name of Ida is Pilla Vuona.

Not one eighth of the houses of Candia are now inhabited, and very few are left entire. The Turks seem to have great pleasure in the acquisition of this place, but take little care to render it productive of advantages to them. The number of the inhabitants is reckoned at ten thousand, including Greeks. A constant garrison of two thousand janizaries is kept here, besides the bashaw's guards. Since the Turks have become masters of the place, they have granted permission to people of any religion to settle here; but the sun of Candia seems to be set for ever, unless it should once more change its masters.

The port is almost circular, and is very secure, but there is not depth of water for ships of any

considerable burden. In fact, it was almost choked up with rubbish, till it was cleared by a French engineer. The Turks still shew a small cave or arch, where they report the Venetian general slept, to secure himself from the bombs which were thrown into the town. This is probably an invention; for the besieged certainly shewed no symptoms of cowardice or timidity.

With the first fair wind, M. Thevenot proceeded for Egypt from Cyprus, and came to anchor in the port of Alexandria. As we shall have occasion, in the sequel, to trace the antiquities of that celebrated country, under such able guides as Poccocke and Norden, we shall here distinguish him, grateful for the entertainment and instruction he has afforded us.

TRAVELS OF
SIR JOHN CHARDIN,
THROUGH MINGRELIA AND GEORGIA,
INTO
P E R S I A.

CHARDIN was the son of a jeweller at Paris, and was born in 1643. Having received a liberal education, he early devoted himself to commerce; and prosecuted with great success the traffic in jewels, which he perfectly understood, and by which he acquired, with an unspotted reputation, an ample and affluent fortune. By different routes he made several excursions into the east, and resided several years in Persia. His travels are distinguished for accuracy and fidelity, and have ever been held in high estimation. They were first published in the English language, but have since run through several improved editions in French.

On the revocation of the edict of Nantz, in 1685, Chardin, who it appears was a protestant, came over to England, where he was treated with much respect on account of his wealth and character, and had the honour of knighthood conferred on him by Charles II. He continued to reside in this country, where he purchased a large estate

estate, and died in an advanced age, in 1712, leaving two sons and several daughters to inherit his ample possessions.

I left Paris, says Sir John, on the 17th of August 1671, to return to Persia, where the late king had constituted me his merchant by letters patent, and had commissioned me to procure many jewels of value, which were to be set according to models drawn by his majesty's own hand. M. Raisin, a gentleman of great integrity, who had been my companion in my former travels, engaged again in this commerce. We spent fourteen months in the richest countries of Europe, in search of the largest jewels and the finest wrought corals. Meanwhile, we provided ourselves with a variety of the most costly articles in gold, silver, watch and clock machinery, and besides, took with us twelve thousand ducats in gold.

Travelling by the way of Milan, Venice, and Florence, we arrived at Leghorn, and embarked in a ship, under Dutch convoy for Smyrna, which we reached on the 2d of March 1672, and twelve days after, landed at Constantinople. In this city we remained four months; but a quarrel breaking out between the grand vizier and the French ambassador, we were alarmed with reports that all belonging to the French nation were about to be arrested; and fearful of losing our merchandize, which was very valuable, we made all possible expedition to avoid the danger, by travelling into Persia.

The weather being now hot, the caravans were suspended; but the Porte being about to send a new commander with soldiers, and the annual remittance of money to the fort of Asoph, on the Lake Mæotis, we obtained a passage in a Turk-

ish faique; and on the 27th of July, embarked at a port on the Thracian Bosphorus.

This straight, which is about fifteen miles in length, and in most places about two broad, receives its name from the supposition that an ox is capable of swimming across it. It is certainly one of the most delightful channels in the world; for the rising shores are covered with pleasure houses, gardens, and plantations, and are watered by a multitude of springs and fountains.

In fine weather, this straight is enlivened by a number of barks sailing backwards and forwards, and the prospect of Constantinople from the top of it, about two miles distance, is one of the most enchanting in nature. It is well defended by forts.

On the 3d of August, we arrived at Cassa, a port in the Tauricus Chersonesus, a peninsula about thirty-five leagues from north to south, and fifty-five from east to west. The isthmus, which joins it to the continent, is about a league in breadth. This track is inhabited by the Crim Tartars, who dwell in cities and towns, while their neighbours, the Nogays and Calmucs, live in tents.

Cassa is a large town, built at the bottom of a hill on the beach. It is surrounded with strong walls, and has a castle at each end, which advances into the sea; whence the town, being viewed from a vessel in the harbour, appears in form of a crescent.

The castle on the south stands on an eminence, which commands the whole place, and is the residence of the bashaw. The houses in the town are computed at four thousand, about three fourths of which belong to the Turks and Tar-
tar

tars, and the rest to the Greeks and
They are neither large nor elegant,
built of earth; nor are there man
stone in the place.

The surrounding soil is dry and fa
ing little fruit, and the water is ind
the air is pure and salubrious. Pro
kinds, notwithstanding the sterility o
cheap and good. A considerable tra
on here in salt fish and caviare, v
caught in the Lake Mæotis, are tra
all parts of Europe. The inhabitant
Constantinople and other places wi
and butter, the latter is the best in a

On the 30th of August, we depart
fa, in a ship bound for Mingrelia,
arrived at Donflow, or the Salt Pit
miles from Caffa. Here amazing
salt are made from the sea-water,
the heat of the sun. Two hundred v
to be annually laden with it.

About a mile from the shore is a
Tartars, with a small mosque, and ro
number of tents. Some of these ar
erected, and hung and floored w
Every family, who can afford it, l
those habitations, one for their own
for their servants, and the third fo
The corn and forage is stowed in ma
ground, and so artificially covered,
not easily traced, except by the na
tents are easily struck and removed
by means of their horses and oxen, c
breed a great number. They profes
metan religion; but intermix ma
rites of divination with it.

From Dunslow we sailed along the channel to Cape Cuodos. The coast on both sides is subject to the Turks, and thinly inhabited by the Tartars. From the straight that opens into the Lake Mæotis to Mingrelia, is six hundred miles, along a pleasant woody shore, inhabited by a people called the Cherks, or Circassian Tartars, who disclaim any allegiance to the grand seignior. The vessels, which pass from Constantinople to Mingrelia, trade with these people, but with much cautious circumspection, as they are remarkably perfidious and designing. This trade is carried on by exchange; the Circassians bringing down slaves of both sexes, wax, honey, leather, and furs, which they barter for such commodities as they want.

Circassia is a pleasant and fertile country, producing many excellent fruits almost spontaneously; but the chief wealth of the inhabitants consists in their cattle and sheep. The wool of the latter is in high estimation. Millet is the only grain they sow for the use of man, and barley for their horses. The women till and manure the land. Their usual beverage is water, or boza, a fermented liquor made from millet, as potent as wine.

They live in wooden huts, and go almost naked; their beds are made of sheep skins sewed together, and stuffed with millet leaves, beaten, in the thrashing of that grain, as small as oat chaff.

Christianity was formerly established here; but this has by degrees degenerated to a number of ridiculous ceremonies, neither Christian nor Mahometan.

The Abcas border on the Circassians, and occupy about one hundred miles of the coast towards Mingrelia. They are less savage than the Circassians;

caffians; but equally inclined to pillage, for which reasons merchants are obliged to be upon their guard in trading with them. Like their neighbours, they deal in the human race, which forms their principal article of trade.

On the 10th of September, we arrived at Isgaour, a port in Mingrelia, where vessels trading thither generally lie. It is a desert place, and therefore traders are obliged to construct huts or booths for themselves on the shore, to accommodate them during their stay, which is frequently determined by the amicable or hostile conduct of the natives.

Colchis, or Mingrelia, is situated at the bottom of the Black Sea. It is bounded on the east by the little kingdom of Imeretta; on the south by the Black Sea; and on the north by Mount Caucasus. The rivers Codours and Rione, the Corax and Phasis of antiquity, divide it; the one from the Abcas, and the other from the Imeretta. Its length is about one hundred and ten miles, and its breadth sixty.

The inhabitants of Caucasus, who border on Colchis, obtain different appellations; among the rest are the Black Circassians, so denominated from the fogs that envelope the face of the sky, and not from their complexions; for they are remarkably fair. These people were anciently Christians, but now subsist by robbery and rapine, emancipating themselves from all religious and moral ties, and possessing little except the power of speech to distinguish them from the brutes. They are very tall and portly; but their looks indicate their savage dispositions.

The ancient Colchis was much superior in extent to the present Mingrelia. Its capital, of the
same

same name, was seated at the efflux of the Phasis. The country is uneven, full of hills and mountains, valleys and plains. It is chiefly covered with woods, which are constantly usurping the few cultivated spots that present themselves.

The air is temperate with regard to heat or cold; but its humidity, from almost perpetual rains, often gives rise to the pestilence and other fatal disorders. Numerous rivers descend into the Black Sea from Mount Caucasus.

The soil is unpropitious to corn or pulse, and the fruits are insipid and unwholesome, excepting the vines, which produce an excellent liquor. Did the inhabitants possess the art of preparing their wine properly, it would be inferior to none in the universe.

In seed time the ground is so very moist, that they sow wheat and barley without ploughing. The common grain, however, is gomm, which resembles millet, and is about the size of coriander seed. Of this they make a paste, which is used instead of bread, and is esteemed preferable to wheat; being agreeable to the taste, conducive to health, and of a cooling and laxative nature.

Beef and pork are very plentiful, and constitute the ordinary food. Goat's flesh is also used, but it is lean and ill-flavoured. Venison is common, and the country abounds in boars and several sorts of game, and wild fowl of great delicacy and flavour.

The nobles amuse themselves in field sports, particularly in hawking; but the pastime in which they take most delight, is flying the falcon at the heron, which they catch solely for the tuft on its crown, which they transfer as an ornament to their bonnets.

Mount Caucasus produces many wild such as lions, tigers, leopards, wolves, &c. The wolves frequently make great havoc among the cattle and horses, and sometimes destroy the dwellings of the natives.

The horses in this country are much high mettled, and being kept at little discipline, the natives are very fond of using them.

Here are very few cities or towns, they being chiefly scattered over the country in small villages. Mingrelia has several castles, the chief of which, where the prince keeps his court, is called Rues. This castle is surrounded by a stone wall, but a single piece of artillery directed, would batter it to the ground.

The castles, as they are called, are built in the recesses of thick woods, in form of a tower, capable of containing fifty or sixty persons. The tower is the place of strength, where the prince or lord are secured, and of the people put themselves under his protection. Near the tower, which is of stone, are five or six castles of wood, which serve as magazines of provisions, and as places of retreat for their wives and children in case of an attack.

The area, in which they are inclosed, is surrounded by a close hedge and a thick wall, so that these retreats are not easily found or discovered, the road which conducts to them being covered up by trees, whenever any apprehension of an enemy is entertained.

The Mingrelians, in general, build their houses of wood, of which they have great plenty, and are well adapted for this purpose; but none are ever more than two stories high, and the poor are satisfied with one. The lower apartments are furnished

beds and couches to lie or sit on, because of the humidity of the earth; but they have neither window nor chimney; and the cattle at night generally lodge under the same roof with their masters.

The men are well shaped, and the women are so beautiful, that they seem born to inspire love; yet they all paint their faces, and particularly their eyebrows, as if nature had been most unpropitious to their charms. They dress in a very ornamental style, in a Persian habit, and their hair is set off to advantage.

They are witty, affable, and complimentary; but naturally prone to deceit, cruelty, and lasciviousness.

The men, who have also many noxious qualities of the same kind, seem to place their principal glory in being dexterous thieves. They justify the propriety of having many wives, by observing that they bring them many children, which they can sell for ready money, or exchange for necessaries; yet, shocking to relate! when they are unable to rear them, they esteem it charitable to destroy new born infants, and old people, who are past their labour and enjoyments; because they say it discharges them from misery.

Adultery and incest, with other hideous irregularities, are scarcely considered as criminal in Mingrelia; and a fine of a hog generally commutes an unlawful intercourse with another man's wife.

As the nobles or gentry have absolute power over of the lives and fortunes of their vassals, they sell and dispose of their wives and children as they think fit. Besides, every husbandman is bound

The Mingrelians, or Colchians, according to ecclesiastical history, were converted to Christianity by a slave, in the reign of Constantine the Great. But the Mingrelians boast that St. Andrew preached among them in a place where a church now stands, where the catholicos, or chief bishop, goes once during his office to make the holy oil. Yet, observes our author, I was unable to find a Mingrelian who knew what was meant by religion, or who understood the tenets of Christianity. They are now indeed fallen into such an abyss of ignorance, that they regard the life eternal, the day of judgment, and the resurrection of the dead, as mere fables; and their clergy scarcely perform any religious duties, nor are many of them capable of reading or writing, so that they have, in a manner, lost the mode of performing divine service.

They, however, make a public profession of diving into futurity, and persuade the people to believe that they can reveal events to come. The Mingrelians indeed are so infatuated with this opinion, that as soon as any one falls sick, they call on the priest, not to pray, but to predict the event of the disorder. The priest then opens his book, and having formally turned over the leaves, pronounces, in an oracular manner, that the Cati, the name by which they designate their images, is incensed against him, and has visited him with disease; but that he will be appeased by a good present, on failure of which he will certainly die. This present the sick man, under the terror of death, commits to the priest to offer to the idol; and certainly, if he recovers, it is by the effect of a good constitution, or faith alone operating on his mind; for it is likely the priest keeps the offering,

fering, and both the Cati and the patient are duped. The catholicos of Mingrelia is at the head of the clergy; not only in that country, but also in several adjacent provinces; yet the prince deposes or appoints him at his pleasure. He has an ample revenue, and four hundred vassals under him, who supply him with the necessaries and many of the superfluities of life. This high priest, however, sells their children, like the rest of his countrymen, to the Turks; and when he visits the dioceses under his jurisdiction, it is not to reform the clergy, or to instruct the people, but to spoil them of their goods. All his religious offices are venal, and certain sums are fixed for the performance of each. He is as ignorant as the rest of his brethren; but he abstains from flesh and wine in lent, and this, with a few other as insignificant observances, constitutes his sanctity.

His suffragan bishops spend their time in rioting and drunkenness, and practice oppression, while they connive at every irreligious or immoral practice in their flocks. The cathedral is well adorned with images, embellished with gold and jewels, which kind of attention they think will conciliate the divine favour, and atone for their sins. The dignitaries are splendidly dressed in scarlet and velvet, and wear their beards long, and black high bonnets, to distinguish them from the laity.

The inferior priests are numerous, but are treated with little respect, except in being allowed to say grace at meals, and when they perform their ridiculous ceremonies. The parish churches have no bells, but the people are assembled by knocking with a large stick on a board. Their devotion is chiefly paid to images, and the priest receives
most

most homage and adoration. Is not this religion of mankind in general!

St. Giobas is one of their most favourites, and him they are fearful to approach, which reason they make him offerings at a considerable distance. None of the Romish saints have any repute except St. George, to whom they pay a high degree of reverence, after the manner of the Georgians.

As soon as children are born, they anoint their foreheads with holy oil, and baptize them by immersion; but this is never performed without a feast for the priest.

Marriages are a kind of contract, by bargain and sale; for the parents agree on a price for their daughters, and widows and divorced are proportionably cheapest. When the bargain is once made, the young man marries the woman till the money is paid out, without incurring any scandal. If any man espoused a barren or ill-tempered woman, he holds it not only legal, but requisite, to marry her.

Their greatest festivals are when the image of their favourite saint is carried through their cities, on which occasions they dress themselves in their best clothes, make a sumptuous feast, and offer a present to their idol.

In mourning for the dead, the women pull out their teeth, rend their garments, tear their hair, and beat their breasts, and make other remarkable demonstrations of grief. The men tear their clothes, shave their heads and faces, and beat their breasts. The mourning lasts for forty days, the first ten of which are accompanied with the most extravagant signs of sorrow; by degrees

symptoms of concern diminish, and on the fortieth, the body is committed to the ground. A feast is then made for all the relations, friends, and mourners. The bishop says mass, and afterwards lays claim to the moveable property of the deceased; for death brings ruin to the families of the Mingrelians. However, when the bishop dies, the prince says mass for the dead on the fortieth day, and then seizes all his personals: thus the bishop plunders the laity, and the king the bishop.

It should be observed, that in this country are several monks of the order of St. Basil, who assume the habit and manners of the Greek monks. They wear black bonnets, eat no flesh, suffer their hair to grow long, but pay no farther regard to religion than in the strict observance of particular fasts. There are also nuns of the same order, who wear a black veil; but they are neither restrained by vows nor place, and quit the habit whenever they please, and with it the profession of virginity.

On the confines of Mingrelia lie the principality of Guriel and the kingdom of Imeretta. The former is bounded by Mount Caucasus, Mingrelia, and the Black Sea on three sides, and by Imeretta on the north. The inhabitants bear a close resemblance to the Mingrelians in disposition and irregularity of manners: like them they are addicted to lewdness, robbery, and cruelty.

Imeretta, the Iberia of the ancients, is encompassed by Mount Caucasus, Mingrelia, the Black Sea, Guriel, and part of Georgia. Though denominated a kingdom, it is only sixty miles in length, and twenty-six in breadth. It is woody and mountainous, but the valleys and plains are fertile and
pleasant.

pleasant, producing corn, pulse, and a variety of esculent herbs. There are some iron mines, and the money current among the natives, is coined in the country.

In manners and institutions, these people differ little from the Mingrelians. The king has three good castles, one called Scander, seated on the verge of a valley, and two on Mount Caucasus, which are almost inaccessible. The fortress of Cotatis was once in the jurisdiction of this prince, but now belongs to the Turks.

The inhabitants of Guriel, Mingrelia, and Abca, after they had emancipated themselves from the powers of the emperors, both of Constantinople and Trebisend, became subject to the King of Imeretta: but in process of time, wishing to establish their separate independence, they were involved in continual wars, and calling in the assistance of the Turks, at last were forced to submit to pay a tribute to their allies.

No sooner had our vessel entered the Road of Ifgaour, than I landed with a Greek merchant, who was my conductor, in hopes of finding houses and provisions, but in this I was disappointed. At some distance from the shore, the inhabitants had fenced round a spot about two hundred and fifty paces long and fifty broad, and this formed the grand market of Mingrelia. It had a street lined with about one hundred miserable huts, constructed of branches of trees tied together. Each merchant occupied one, where he took up his residence, and sold his commodities, reserving the best part of his property on board the ship.

No refreshments were to be procured in the market, nor was there a peasant's house in the vicinity. This equally surprised and dis-

for our supplies were almost expended, and nothing was offered for sale by the natives, but slaves chained together.

About a dozen naked wretches, armed with bows and arrows, struck terror into every one; these were the officers of the customs. To increase my concern and apprehension, I was informed that the Turks and the Prince of Guriel had taken up arms against the Mingrelians, and that they had already begun with plundering the frontiers, and carried off whatever they could.

On adopting the resolution of going into Mingrelia, I had placed great confidence in the Theatine missionaries, who have a house about forty miles from Isgaour, where I was told I might live in safety, and that they could speedily procure me a passage into Persia. I therefore immediately dispatched an express to the president of the mission, and returned on board, much dejected.

Two days after, a number of peasants, who fled from the enemy, passing by Isgaour, spread an alarm, by reporting that the Abcas, who had been called in to the assistance of the Mingrelians, plundered and burnt every thing, and carried off both men and cattle: it was added, that they were now near the port. All was now hurry and confusion to get the effects on board. Each of the commanders of the ships landed two pieces of cannon, and the men were under arms all night; but the next day they re-embarked, chusing rather to abandon some of the less valuable articles of merchandize, than expose themselves to personal danger from the Abcas. About ten at night we saw the market in flames; and next morning, nothing remained but the marks of conflagration.

I now

I now endeavoured to purchase a supply of provisions from the masters of the ships; but all I could procure, was only sixty pounds of biscuit, a little pulse, eight pounds of butter, and twelve pounds of rice. This was a slender stock for six persons; but by economy, it was extended to a longer period than might have been expected. We had indeed plenty of dried fish, and on them we frequently made a meal without touching the bread.

Hearing no news from the prefect of the missionaries, I informed my men of the necessity I was under of sending one of them to wait on him; because we had no other chance of being liberated from our present ills, or escaping future ones, but by his interposition and assistance. My valet offered to undertake the journey, and being furnished with letters and some presents, he set out on this expedition.

It was the 4th of October before he returned, when he brought with him the prefect, who was a native of Mantua, named Don Maria Joseph Zampy. I immediately ran to embrace him, when he exclaimed, "God forgive those, Sir, who have advised you to come hither: you are arrived in the most barbarous country in the world, and the best step you can take, is to return to Constantinople by the first opportunity." This address damped the joy we felt at his sight. We took him into the cabin to deliberate on what was to be done.

He assured us he was come to serve us to the utmost of his power, and would take us to his house, if we desired it; but that he had no bread, and that the country was both unhealthy and *the natives* abandoned. I informed him I was furnished

furnished with a letter to the prince of Mingrelia; on which he told me that the prince was as infamous a villain as any of his subjects; but added, that if I was resolved to venture, he would exert himself to protect our persons and property, till we could enter Persia.

Between present and future ills I did not long deliberate: the latter I hoped to escape; and therefore set before him my reasons for advancing, in preference to returning to Cassa, which would be infallible ruin.

My arguments convinced him; and we next consulted how we should travel. The bark, in which he had come down the river with my valet, being proper for our purpose, it was purchased for one hundred crowns, and all the baggage being put on board, we instantly set sail.

I was filled with joy at leaving the ship, the smell of which was become intolerable, and the sight of the slaves, who were purchased and put on board, equally distressing and disagreeable. The war of Mingrelia was beneficial to our merchants, who bought the booty and slaves taken by the Abcas, which they exchanged for arms and clothing.

A Greek merchant, whose cabin was next mine, bought a woman and a child at her breast for twelve crowns. This captive was about twenty-five years of age; her face was extremely beautiful; her skin had the whiteness of the lily, and her form was a model of perfection. The sight of this lovely woman filled me with pity and admiration, and I could not help drawing a comparison between her situation and mine, and forming a wish that I had it in my power to relieve her. What surprised me most was, that these misera-

ble creatures appeared to be quite insensible to the wretchedness of their condition. As soon as they were bought, they were dressed in new linen habits, and set to work in various occupations; nor did they seem at all dejected.

But to proceed: the wind being pretty favourable, we advanced both with sails and oars; and during the voyage I concerted the means with Father Zampy, of our personal safety and the preservation of our property.

At midnight we entered the Astolphus, one of the largest rivers in Mingrelia, where halting, we sent two of our mariners to Anarghia to reconnoitre. Anarghia is a considerable village about two miles from the sea: it consists of one hundred houses, which extend two miles in length, having large spaces between each other. It is said to have been built on the same spot where the famous city of Heraclea formerly stood.

Next morning early our messengers returned, with the news, that the Abcas had not approached nearer than fifteen miles, and that every thing was in its usual state. Father Zampy encouraged the men to row hard, that we might arrive at the village without being particularly noticed, which happened according to our wishes. We took up our residence with a peasant, who had the best accommodations of any in the place; and as we had many chests, the largest of which was full of books, the father advised me to open it, under a pretence of looking for something, that the idea might be conveyed of all the rest being filled in the same manner. The people of the house were astonished to see such a large chest of books. I believe imagined the contents of the others to be similar.

On the 9th of October we were visited by a lay Theatine, who was physician and surgeon general of all Mingrelia. The access which his profession gave him to the prince and the grandes, had excited his vanity. I received him in such a manner as flattered his pride, and in return he made me a thousand assurances of his most zealous services.

A few days after he came to inform us that the Abcas had retired, and carried with them one thousand two hundred prisoners, and much cattle and booty. He then said that we might all proceed to the Theatine house at Sipiás, and that the prince and the catholicos had commissioned him to bid me and my comrade welcome, and that they would furnish us with men and horses to conduct us into Georgia. This agreeable intelligence made us determine to set out next day.

During our stay at Anarghia, we found meat and wine plentiful and cheap, but scarcely any bread was to be had. I was introduced by Father Zampy to a widow lady, whose husband had been vizier to the prince, and I made her a present of some trifles, as is customary in the oriental regions. To obtain more proofs of my liberality, she sent me daily a small cake, weighing about half a pound, and other refreshments, which she varied as she thought might be most agreeable; at the same time signifying that such articles as knives, scissars, or ribbons, would be acceptable to her in return; by which means she fleeced me of more than double the value of her gratuities. One day she did me the honour to visit me, and though she behaved with much civility, was troublesome in her demands.

Father Zampy prevailed on me to pass for a capuchin; and to support this character, I dressed as plainly as possible, and affected poverty on all occasions. I managed my part very well; but the extravagance of my servants frustrated all my measures, and undeceived the people.

Before dawn on the 14th, we set out from Anarghia, and proceeded two leagues up the river Astolphus, after which we landed our baggage and put it into eight carts. These vehicles made a great noise; and in two days time it was rumoured over all the country, that some Europeans were arrived who had eight cart loads of goods. After proceeding upwards of four leagues by land, we reach Siapis in the evening.

Here are two churches, one belonging to the Mingrelians, the other to the Theatines, an order of friars which came into Mingrelia in 1627, when they were received as physicians, and a small piece of land was assigned them, on which they built several houses after the fashion of the country. Each of these friars has a separate habitation to live in, with accommodations for their slaves; but though they are much honoured and employed as physicians, none will embrace their religion. Even the slaves refuse to communicate with them; for they will scarcely allow the Europeans to be Christians, because they are neither observant of the same fasts, nor afraid of images, as they are.

On the 18th, the Princess of Mingrelia came to the Theatines. She was mounted on horseback, and attended by nearly twenty men and women, ill-clothed and ill-mounted. Father Zampy went out to meet her, when she told him she had been informed there were some Europeans in his house,

who had brought a great quantity of baggage: that she was desirous to see them, in order to bid them welcome.

I was instantly called, and the father gave me to understand that I must make the princess a present, since it was the custom to pay in this manner for the visits of the great. Being informed that I spoke several languages, she called a slave who understood Turkish, and put a thousand questions to me relative to my rank and my voyage. I avowed myself a capuchin. By her interpreter she asked these curious questions; "if I was in love? If I had ever been in love? How it happened that I had never been in love? And how I could live without a woman?"

All this conversation she carried on with abundant ease and vivacity, to the great entertainment of her retinue. For my own part I was not in spirits to relish this kind of badinage, being every moment apprehensive lest our lodgings should be pillaged; for the princess asked me thrice to be shewn what articles we had brought; but on Father Zampy's promising to bring her the usual present next day, she departed with apparent satisfaction.

Next morning she sent to invite me to dinner. Her residence was about two miles from Sipias; but the prince her husband did not live with her. I found her better dressed than the preceding day; and she seemed to have taken some pains to appear attractive, being painted, and clothed in gold brocade, with jewels in her head-dress. She sat on a carpet, with nine or ten women by her side, and near her were a few mean-looking, half-naked fellows, who composed her court.

I was asked for my present before I was suffered to enter the apartment, when my servant was

ordered to produce it. It consisted of a case of knives, scissars, and other articles, worth about twenty shillings in Europe; but of three times that value in Mingrelia. The princess was satisfied with my generosity, and I was seated on a bench near her, and the conversation commenced by means of the Turkish interpreter. The princess began by expressing her desire that I would marry one of her friends; adding, that I must not leave the country, for she would give me houses, lands, and slaves. To this discourse a stop was put by a servant announcing that dinner was ready.

The house in which the princess lived was surrounded by five others, each at one hundred paces distance. Before one of them was an elevation of wood, about eighteen inches high, over which was a small dome. Here a carpet being spread, the princess seated herself on it, as did her women at four paces distance, on other carpets. Her courtiers, about fifty in number, arranged themselves on the grass.

Two benches were placed near where the princess sat, one of which served the Theatines and me for a seat, and the other for a table. The princess had a long painted cloth laid before her, and at one end of it were placed two large and two small flaggons, four plates, eight cups of different sizes, with a silver basin, ewer, and skimmer. Other servants at the same time placed boards before the rest of the company, to supply the place of tables.

This being done, two kettles were brought and placed in the middle; one of them, which was very large, was full of common gomm; the other, which was smaller, contained white gomm. This *gomm* is a sort of paste, which the Mingrelians
use

use instead of bread. A hog boiled whole was next introduced, and then a large pitcher of wine.

The princess was served first, then her women, and we came in for a share before her beggarly courtiers. Besides her gomm, the princess had fowls, bread, and fallad. She sent me a part of the bread and fallad, and informed me that I must stay supper, when she would order an ox to be killed; but this was merely complimentary. A little after she sent me two pieces of fowl, and asked in a loud voice why none of the European artificers visited Mingrelia, and why they were only supplied with monks, whom they did not want?

It was easy to guess how the poor Theatines must be confounded at this question. I answered that the artificers of Europe laboured only for gain, and having employment enough at home, they had no inducement to venture abroad; but that the religious, having in view the glory of God and the salvation of souls, these important objects prevailed on them to forego their country, and to visit distant regions.

The repast lasted about two hours, and when it was ended, I was honoured with a cup of wine, sent by the princess's own hand, with an intimation that it was the same liquor and the same vessel she used herself. Thrice she did me this honour, but was surprised to see me mix my wine with water; for both her highness and her attendants made ample potations of the neat liquor.

Dinner being ended, she sent to enquire if I had brought any spices or China wares, asking for a variety of articles, which, when she found I could not give her, she at last fell into a rage, and said she would send to examine my goods. I dis-
sembled

sembled the apprehension I felt, and told her she might when she pleased; on which she replied that she was only in jest.

However, as soon as we rose from the table, I dispatched one of the Theatines to inform my companion of what had passed, and advising him to prepare against the worst.

The princess again began to question me on the subject of matrimony, and said she would soon shew me the lady she intended for me. I replied that monks never married; and was going to take my leave, when unfortunately she discovered under the mean frock which I wore, that I had finer linen than was usual in Mingrelia. She now came up to me, took me by the sleeve, and exposed my arm to the elbow, holding me at the same time, and talking in a low voice to her women.

I was extremely embarrassed by this behaviour, sensible that I was the subject of conversation, though I did not know its purport. I was the more at a loss to know how to behave, as this woman united in her the title of a sovereign with the impudence of a prostitute. But she soon increased my consternation, by addressing Father Zampy in these terms; "You both deceive me: you shall come again on Sunday morning, and this stranger shall say mass*.

I returned to the residence of the Theatines, pensive and sad. The avarice of the princess made me suspect danger, and Father Zampy, by way of consolation, said he was infallibly certain of it. I therefore the same night caused a pit, five

* Sir John Chardin, it should be remarked, was neither a priest nor even a Catholic: he was of the Calvinistic persuasion.

set deep, to be dug in his apartment, in which I put a chest containing a curious clock and a box of coral. This was buried so dexterously, that not the least appearance was left of the earth being moved. I then proceeded to the church with the same design, when Zampy advised me to open the grave of a Theatine, who had been buried about six years before, and deposit among his bones a small casket I wished to conceal. But happily I preferred digging a deep pit behind the door, into which I carefully put a box containing twelve thousand gold ducats.

I afterwards concealed, in the roof of the chamber where I lodged, a sabre and poignard set with precious stones. My comrade and myself kept about our persons what was lightest and of most value, and such articles as were not very costly, we committed to the care of the Theatines.

After we had dined, on the 23d of October, Father Zampy was informed by a servant that two gentlemen at the door enquired for him. These gentlemen, who lived in the neighbourhood, were on horseback, and were attended by thirty men, horse and foot, well armed. I was immediately called out with my associate, not being able at first to penetrate into the design; but was soon sensible of our danger. The two chiefs ordered their men to seize and tie us, telling the Prefect and the other Theatines who came out to salute them, that if they stirred they were dead.

In this the Prefect fled through fear; the rest, however, would not abandon us, and the lay-brother in particular resolutely exerted himself in our behalf, though a sword was held up to his

Our servants were also seized, and one of them

them making resistance, was thrown down, and then tied to a tree.

The assailants then declared they would examine our treasures. I replied, they might use their pleasure, but maintained that we were only poor capuchins, and that all our wealth consisted in books, papers, and a few ordinary goods, which we would shew them, if they abstained from violence. This pacified them; they untied me, and bid me open my chamber door.

It has been already mentioned, that we secreted our most precious jewels about our persons. My companion had sewed his in the neck of a close coat lined with fur; and I had made up mine into two small packets, which I concealed among my books, not daring to carry them always about with me, lest I should be assassinated on their account.

In this dilemma I requested my associate and the lay-brother to amuse the two grandees for a few minutes, by offering them some money, till I could have time to remove my packets. I entered my chamber and shut the door; but the plunderers, suspecting my design, watched me through the cracks; and being apprized of this by my comrade, I snatched the packets out of the thatch where I had tried to secrete them; and putting them into my pocket, leaped out of the window into the garden, just as the villains were forcing the door.

The fear of losing my prize gave strength to my resolution in this leap: I ran to the bottom of the garden, and threw the packets into a thicket of briars; but was in such confusion, that I did not sufficiently mark the spot.

On returning to my chamber I found it filled with armed robbers, some of whom were struggling with my companions, while others were attempting to break open my chests. Knowing that they now contained little of any great value, I assumed more composure, and bid them beware of injuring me, as I was sent for by the king of Persia, and the Georgians would take a severe revenge for any violence that was done to me. I exhibited the king of Persia's passport, which one of the chiefs seized and was about to tear it, saying he neither valued nor feared any man upon earth; but the other stopped him, probably because the golden characters and the gilt seal appended inspired him with respect.

However, he bid me open my chests, promising that no harm should be done me; but menacing instant death in case of farther resistance. I still attempted to argue instead of complying; when one of the soldiers drew his sword, and was aiming it at my head, had not the lay-brother arrested his arm. I now submitted from necessity, opened my chests, and they began to plunder without mercy.

While the pillage lasted, I leaned against a window, and turned my eyes away from a sight so distressing. In this situation I perceived two soldiers removing the brambles, just where I supposed I had dropped my caskets. Frantic with rage, I ran to the place, and was followed by one of the Theatines; but, as we approached, the soldiers retired.

I instantly set about searching for my treasure; but the confusion I was in, prevented me from knowing the place where I had dropped them; and as I could not find them, I made myself cer-

tain

tain that they had been discovered and taken away. As they were of no less value than twenty-five thousand crowns, it may be supposed my sensations were very poignant.

While indulging this distressful apprehension, I was recalled to the chamber by my companion and the lay-brother, which I no sooner entered than I was seized by two soldiers, who dragged me into a corner, and rifled my pockets of their contents. They then attempted to tie my hands. I cried out—I resisted—I made signs to be conducted to their master. I caused the leader of the villains to be told, that there was no occasion for violence, as I was disposed to submit to any fate. They replied, that as we were ambassadors, they would carry us to their prince. To this I readily assented, observing that we had letters to him, and that I hoped he would do us justice.

It was now late; the night approached; and the prince's castle was five leagues distant. They therefore released us, and only carried with them the servant whom they had fastened to a tree, whose liberty I afterwards purchased for ten pistres.

Being delivered from the hands of these robbers, I again went into the garden; and by this time all our friends were acquainted with the loss I suspected I had sustained, and no one doubted but that the soldiers had found and carried off the treasure. Allaverdy, one of our Armenian valets, followed me, and to my great astonishment threw his arms round my neck, while his face was bathed in tears. Sir, said he, we are ruined. Fear and the common misfortune have made us forget what we are. Not recognizing him immediately, I took him for some Mingrelian who was

to strangle me; but when I was undeceived, darkness melted me. He enquired if I was conscious of my loss. I replied I was too sure: however, he requested that I would point out the time and manner in which I had concealed the treasure; and rather out of regard to the sensibility displayed, than any hopes of profiting by my recovery, I complied with his desires.

As I was so well assured that my treasure was irrecoverably lost, that I did not even stay to see the search; but retired from the scene of my disaster. Judge my surprise, when Allaverdy came to see me, and presented me with the two packets which he pulled out of his bosom*! I could not help thinking that the hand of Heaven was visible in this, and that I was the particular object of the Almighty. This idea soothed my mind, and has ever supported me amid all my afflictions.

I now communicated this fortunate recovery of my treasure to M. Raifin, whom I found employing himself in putting things in order. We discovered that we had chiefly been robbed of clothes, linen, brass vessels, and other articles to the value of about four hundred crowns; and we were obliged to conceal the recovery of the packets, lest the Theatines might believe we had little to lose.

That morning, Father Zampy and the lay brother accompanied me to the prince and the vicar, to demand justice; but neither could they give us satisfaction. The prince confessed,

it is not improbable but that this faithful valet had discovered the treasure before, and only wished to magnify his services by ascertaining his master's sentiments on his loss.

that while the war lasted he had little to say over his nobles; and the catholics, to whom he made a suitable present, talked in a similar manner. Each of them, however, nominated a general to demand, in their names, what we had robbed of; but their endeavours to find the robbers were ineffectual. From what we could discover, the princess was concerned in this dishonest business, and had participated in the plunder. Meanwhile, the Turks, who had entered Malacca, were laying all waste with fire and sword.

My mind was so broken by calamity, that the intelligence did not much affect me; the streets, however, were filled with terror, and all prepared for flight. At midnight we heard the report of two great guns from the fort of St. Rucks, to give notice of the approach of the enemy. At this signal every one began to fly. Early in the morning we ourselves set out, and carried every article of value in the places where we had previously concealed them, thinking this was the best way than to take them with us.

The Theatines had no other carriage than a cart drawn by bullocks. In the cart was packed the baggage: the lay-brother mounted a horse, and M. Raisin, who was sick, rode on an ass, while the Theatines and myself, with all our slaves and servants, followed on foot.

One of the friars had the courage to stay behind to guard the house, in which there were several precious articles which could not be removed for want of carriages. All my books, papers, and astronomical instruments were left behind, and I had no hope that neither the Turks nor the Ming would take the trouble to remove them.

The wars in this country consist chiefly in chasing and devastation; and the enemy soon spend their fury and retire. For this reason, one or two persons remain in each house to prevent their neighbours from stealing what the foe has left. These people being always on their guard, are seldom surpris'd before they can effect a retreat to the woods.

We retired to a fortress in the woods, like those already described. The lord of the place was a Georgian, who had been a Mahometan, and was converted to Christianity. We arrived at his castle with great difficulty, from the badness of the roads; and were in perpetual apprehension of being robbed and murdered. He gave us a favourable reception, and the Theatines telling him that I would repay his attention, he lodged us in a little mean hut, apart from a miserable multitude who had sought his protection. The fortress was quite full before our arrival, containing no less than eight hundred persons, principally women and children.

A few days after, the prefect of the Theatines returned to the house for some vessels and provisions. I purpos'd to have accompanied him; but he set out very early in the morning. On entering the house, he found it full of rangers, belonging to the Turks and the Prince of Guriel, who beat him with staves, and insisted on his opening the church, saying, he had concealed all the treasure there. The prefect, however, had thrown away the key among some brambles, on his discovering into whose hands he was likely to fall; and notwithstanding the ill treatment he received, refused to produce it.

At length they stripped him of part of his clothes, and loading themselves with such articles as they fancied, they went away; leaving my books and papers untouched.

Soon after, however, a Mingrelian chief, with a party of adherents, went thither in the night, and almost uncovered the roof of my chamber, in hopes of finding something concealed. He also carried off all the chests which had been left: in short, every thing moveable that he could find. This rapacious and ignorant wretch having no light, made a fire with my papers and books, tearing off the covers, because they were elegantly gilt; and in fact he did not leave me one.

With the deepest concern, next morning, I heard of these particulars. We now began to be in want of common necessaries, and the servants were reduced to despair, having nothing but death or slavery before their eyes.

In this alarming situation I resolved to hazard every thing to leave Mingrelia. I every where made enquiries for guides—I promised—I entreated—I made presents, but no one would engage to conduct me. They urged, that men in arms occupied all the passes on the frontiers towards Georgia, and that it would be the grossest folly to expose themselves to the certainty of slavery.

I then proposed to make the tour of Mount Caucasus, or to proceed along the sea shore; but still I could find no one who would fall into my schemes; so timid and irresolute are the Mingrelians, when danger stares them in the face.

Sabatar, our protector, had now submitted to *the Turks*, and was not only to enjoy all his lands,

Jands, but to have a Turkish guard for the security of his castle, for which he was to pay twenty-five slaves and eight hundred crowns. The amount of this contribution he resolved to raise among such as had sought his protection. From every family that had four children, he took one; and it was one of the most affecting sights I ever beheld, to see them torn from their mother's arms, and tied two and two together, and led to the Turks. I was taxed at twenty crowns.

Finding no other alternative, I took the resolution of proceeding by sea, by a very circuitous route. For that purpose I repaired to Anarghia, where I hired a Turkish felucca, which I freighted for Gonia, and returned to the house of the Theatines to prepare for the voyage.

Early in the morning of the 10th of November, I left the castle, having first concerted means with my associate how to deliver him from the Mingrelians, should it please God to grant me a happy voyage. I took with me one hundred thousand livres in precious stones, and eight hundred pistoles in gold, with a part of the baggage that remained. The jewels were concealed in an European saddle; and one of the servants, whom I had redeemed from slavery, was to accompany me; because he was known to be a worthless fellow, and therefore unsafe to be left behind.

Father Zampy and the lay-brother attended me to Anarghia. We were two days on the road, and I cannot express the fatigue we endured, from the inclemency of the weather, and the foundlous state of the roads.

Soon after our arrival at this port, the prefect received intelligence that the church had been broke open, that the tomb had been searched,

tween the present and ancient description of the Black Sea is, that it abounds with islands, which circumstance gave name to the sea.

On the 30th, we arrived at Gonio, about thirty miles from the Phasis. This is a small castle, constructed of rough stones of ordinary size, and stands on a sandy point of sea shore. It has neither ditch nor bastion, and has only two pieces of ordnance, and a garrison of janizaries. In its space are about thirty mean wooden huts, and a small village about the same number.

Here is a custom-house belonging to the Pasha, but his officers pay little respect to his authority; thinking themselves better than he of his power.

Our felucca no sooner touched the shore, than my valet leaped ashore, kissed my hand, and shewed the most frantic signs of joy. He, on entering the castle, left me, when I desired his assistance. Soon after the custom-house officer and the lieutenant governor came on board, and goods landed, and to receive the duties. The lieutenant constantly gave me to understand that I was not to be an European, and were acquainted with the troubles in Mingrelia.

This astonished me; but I was not long to see that I had been betrayed by my valet. The officer of the customs asked me what I had in my saddle, and gave orders for searching it. They found nothing, I wished to see it, but they could find nothing I wished to see. I was in a saddle, however, weighing more than a hundred pounds, as they had been used to, they mistook it, but finding nothing more, they laid it down.

Of the eight hundred pistoles in my possession, I carried half about me, and the other half I put into a wallet, with some articles of little value, and fastened them with a padlock. The custom house officers and the janizaries insisted on my opening this wallet, which I promised to do in the house. They then took me with them, and the lieutenant governor made me pay one per cent. on my goods, and the custom-house officer five. The latter also plundered me of twenty-two pistoles in gold, and whatever else he fancied, particularly of a pair of pistols, the only arms I had; for which, however, he paid me about half the value.

After this rapacious conduct, he invited me to lodge with him; and on expressing my astonishment at this sudden change of his behaviour, he vindicated himself, renewed his invitation, and even promised to supply me with a guard to protect my baggage over the mountains.

But though I had reason to think afterwards that he was sincere in his professions, I was fearful of trusting to them, lest he should discover my treasure.

It was almost night when I left this officer. My valet had carried my baggage to the place where our mariners lodged, which was a wretched cottage, pervious to all kinds of weather, and filthy to an extreme.

I received many expressions of concern for my loss, and they blamed me for not intrusting my wallet to their care, as their goods paid no duty. While I was eating a bit of biscuit, a janizary came to inform my valet that the lieutenant governor wanted him, and soon after I was sent for.

I found the lieutenant and my valet sitting together,

gether, both drunk. After being in a manner forced to eat and drink, the lieutenant demanded two hundred ducats, as a sum due to his master from all Christian churchmen who visited this country. I disputed but in vain; I attempted to retire, but was threatened with being put in irons; and, at last, compounded by paying one hundred ducats to the lieutenant, and four to the janizaries. I was even compelled to entreat the former to accept of this sum, and to swear that I would not complain of his extortion.

Next morning, a party of soldiers was sent to my miserable lodgings, to examine my saddle again, and to search me. This filled me with the greatest uneasiness, but they made no new discovery.

After I had undergone these impositions, I was allowed two men to carry my baggage as far as Acalzika, and received a passport, with a recommendation, that myself and my valet should wear white turbans to command more respect. This I readily complied with, and left this iniquitous place with a sensible pleasure.

I now began to feel a little composure, to which, for five months, I had been a stranger. Insult, slavery, marriage, the loss of property, the fear of death, had alternately distracted my mind, and thrown me into the deepest dejection.

I now ascended Mount Caucasus with an agility that surprised my porters; for the body is literally light when the heart is at ease. Next day, the 3d of December, I proceeded five leagues. We sometimes were so near the most stupendous precipices, that it was impossible to be quite divested of terror. We kept constantly ascending; and in the evening arrived at a village inhabited

by Turks and Christians, where the rain and the snow obliged us to remain the following day.

Setting out again, in two days travelling I proceeded eleven leagues more, five of which only I could ride on horseback, on account of the asperities of the way, and the difficulty of some of the passes. The two next days I advanced about sixteen leagues, and reached the summit of Mount Caucasus. We then began to descend; and about half way down we saw the vestiges of many churches and castles, destroyed by the Turks.

Caucasus is one of the highest mountains I had ever past. It is one of the three chains which divides Asia: the other two being Taurus and Imaus. It has the most frightful precipices, and in many places the paths are cut out of the solid rock. It was wholly covered with snow, which was every where ten feet deep; and my conductors were frequently obliged to clear it away with shovels. They wore snow-shoes to prevent their sinking, and by the assistance of them they were enabled to run with great swiftness.

The top of Mount Caucasus, which is eight leagues over, is perpetually covered with snow. When we had reached this point, my guides made long prayers to their images, to obtain a cessation of wind, which, had it blown hard, would infallibly have buried us all.

In crossing this frightful mountain, which is thirty-six leagues over, I could not ride above eight of them; and was often alarmed lest the horses should be quite lost in the holes covered by the snow. For two days we seemed to be enveloped in clouds, and could not see twenty paces before us. On descending, the clouds seemed to be moving under our feet. When we reached the
bottom,

bottom, we found ourselves in a beautiful and fertile valley, three miles broad, covered with villages, and watered by the River Kur.

Notwithstanding its rugged appearance, Caucasus is fertile almost to the top, producing corn and fruits, and supporting numbers of hogs and large cattle. The vines twine round the trees, and rise so high, that the natives cannot reach the upper branches. There are many streams of excellent water, and a great number of villages in the most favourable spots.

It was now the time of vintage, and I found both the new and old wine excellent. The peasants live in cabins, built of wood; each family having four or five of them. The women grind the corn, as often as they want bread, and bake the dough on round stones, about a foot in diameter, and slightly hallowed. The stone being well heated, they wet the dough upon it, and cover it with hot ashes and embers. The bread thus baked is white and very good.

I lodged every night at the house of some peasant, of whom I hired horses and men to carry my baggage. The Turk, who had been appointed for my guide, took care that I should be speedily and punctually served. The natives supplied us with fowls, eggs, pulse, and fruit in abundance; for all which nothing was demanded, nor would my conductor allow we even to make presents in return.

The inhabitants of these mountains are chiefly Christians of the Georgian church. They have very fine complexions, and among the women, many are extremely beautiful. They seem to live much more comfortably than the Mingreli-

night on the 9th, I arrived at Acalzika. is a fortress built in a hollow, between a row of little hills, from which it might be battered down. It has a double wall, and is furnished with ancient battlements on the top, but no guns mounted. On the surrounding eminences are about four hundred houses newly built, the only ancient fabrics being the two Armenian churches.

The town is inhabited by Turks, Armenians, Georgians, Greeks, and Jews, who all profess their respective religions without molestation. The river Arax, or Cyrus, which has its source in Mount Caucasus, passes near this place. The bashaw of Acalzika lodges in the fortress, and his principal officers and the militia are dispersed in the neighbouring villages.

After halting a few days, I set out from Acalzika towards the east, and after proceeding about three leagues, found the plain of Acalzika contract, where the mountains approach each other. Where the valley becomes narrow, there stands a Turkish castle built on a rock, washed by the river Kur. An officer of the customs resides here, I was obliged to be stopped and examined; but by good fortune I was allowed to pass without opposition.

This station is called Usker. After advancing three leagues farther, we ascended a mountain, which separates Persia from the dominions of the Georgians. It is covered with villages, and the ruins of castles, fortresses and churches, which evince the former grandeur of the Georgians, and the recent conquests of the Turks and Persians. We next journeyed through the delightful plain of Surham, passing a large village with a

fort of the same name. This plain is beautifully sprinkled with woods, villages, and castles belonging to the Georgian lords; every spot being in a state of high cultivation.

We then crossed a mountain, leaving on our right a city, which is said to have been once of great magnitude, and still contains about five hundred houses. On descending the mountain, I approached Gory; but instead of entering that town, went directly to the house of the Capuchins, to whom I had letters of recommendation.

To these fathers I recounted the misfortunes I had suffered in Mingrelia, and the necessity I was under of leaving much of my property there, and of coming into Georgia in search of assistance, which I request they would yield me. They commiserated my distresses, and the dangers to which M. Raïsin and our property were still exposed. They assured me of their earnest desire to serve me, as soon as they received the orders of their prefect, who was at Teflis. By their persuasion, I set out immediately for that place; accompanied by a lay-brother, named Angelo de Viterbo.

This gentleman, who had been assigned by the Capuchins for my guide, was both an honest man, and an able physician and surgeon. It had been his good fortune to succeed in some cases reckoned desperate, and even incurable, which had spread his fame, and added to his personal respect. He was perfectly acquainted with the language of the country, as well as with the country itself, and as he was endowed with much good sense, courage, and patience, I could not have been more fortunate in a companion.

In two days we arrived at Teflis, and I was conducted to the convent of the Capuchins, where I met with the prefect, to whom I delivered my letters, and explained the cause of my journey. He was soon sensible of the necessity I lay under of endeavouring to recover what I had left in Mingrelia, at all hazards. It was agreed on, that I was to pass for a Theatine, who had been sent from Colchis to beg assistance of the Capuchins; and that they were to send one of their companions with me, to relieve my brethren, who had been reduced to great distress by the war.

This being determined on, I prepared for my journey. Having put the jewels I carried about me into a casket, I committed them to the care of the prefect. With extreme difficulty we engaged two men and horses to accompany us. Scarcely money could induce them to risk a journey in which so many dangers surrounded them. I was obliged to give security for their horses and clothes, in case they should be robbed of them.

I now dismissed my valet, who had played me a thousand villainous tricks, and many times attempted my destruction. Having expostulated with him on his nefarious conduct, I paid him for the whole period of his service, and exhorted him to amendment. But the mildness of my behaviour had no effect on him: he was enraged at being dismissed in a strange country, and gave me reason to apprehend some fatal consequences from his resentment. I was almost tempted to lay him in irons, for my own safety. By the interest of the Capuchins I might easily have done this; but I pitied the fellow, though the sequel will shew that my lenity was misplaced.

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village of Chicaris, and took up our lodgings about a league beyond it, where we were obliged to remain two days, our guides refusing to proceed any farther.

The rumours of the war, which were conveyed by every passenger, intimidated them so much, that death or slavery was constantly present to their eyes. To rouse their courage, we represented that they had nothing to fear; that we were apprized of every thing; that our lives and property were as dear to us, as theirs were to them; and that we would be responsible for their personal safety and for their horses.

One of them, in the name of his companions, then desired I would give them a writing, by which I would engage to purchase them, in case of their being taken captive, or give one hundred and twenty crowns to their wives, in case of their death. To this proposition I readily assented; and making some farther promises, they were prevailed on to proceed.

Next day we reached Cotatis, and took up our lodgings at the house of the bishop, who was absent; but one of his officers, knowing Brother Angelo, gave us a courteous reception.

Cotatis is a little town, built at the foot of a hill, on the banks of the Phasis. At a small distance stands the king's palace. The town has neither fortification nor walls, and is every where open, except where the river and the mountain form a barrier. On an opposite mountain, beyond the river, stands the fortress of Cotatis, which has a high double wall, strengthened with towers.

During my stay in this town, one day after dinner, I saw the rogue of a valet enter, with an Ar-

menian and a priest, who came to shew him the way. The sight of this fellow did not much surprise me, for my apprehensions kept him constantly in my eye. I did not, however, betray the least symptom of fear when he entered, dressed in a turban, and with a furious look, seated himself by my men, without an invitation.

His insolence offended me. I asked him from whence he came. He replied from Acalzika, which he had done in two days. I then enquired if the way was so easy and the mountains so free from snow, that he could cross them in so short a space. The road, exclaimed he, is the worst in the world, and the mountains are covered with snow, like those we passed in coming to Gonia. But you shall see, added he, for you must come to Acalzika: I have orders from the bashaw to bring you thither. You must have force, replied I, to carry me there, where I have no business. You are ill advised: you know I paid you off at Teflis, and if you are not satisfied, you ought to make known your demands, without going to Acalzika on such a trifling affair; you may have justice done you at Cotatis.

This I spoke in a gentle manner; when the villain, turning with a furious air to his companion, bid him call in the Turks. This was merely an artifice to terrify me, I own I gave up all for lost. The prince of Cotatis, who was present, not understanding the language in which we spoke, was ignorant of what was passing; but being informed of the cause of the dispute, and the *equity of my proposal*, he immediately interested *himself in the affair*, and pressed the fellow to *agree to some reasonable terms*; but the more *they said, the more insolent he became*. At length,

losing

losing all patience, I struck at him with my sword; but some of the people arrested the blow, and the villain fled in a great fright.

After this fracas, it was resolved that Brother Angelo should next morning proceed forward into Mingrelia, while the other Capuchin should stay with me, because we could not hire horses for all.

On the 2d of January, Angelo set out with all the horses and men I had brought from Teflis. After his departure, I returned to Chicaris, where I had continued about a fortnight, in much suspense, when one morning, at break of day, M. Raisin, to my agreeable surprise, awaked me. He informed me that Brother Angelo and his party had arrived safely at Siplas, and that he was overjoyed to hear of me. He instantly prepared to set out to meet me, by digging up the treasure which had been concealed, part of which he had brought with him, and part he had left in the custody of the most faithful of our valets, not liking to risk the whole at one stake.

Having proceeded thus far, he added, "don't be alarmed at what I am about to relate—all goes on well. When we arrived at Cotatis, we took up our residence at the bishop's. But I did not know of the dispute between you and the valet, or I would not have stopped there. Father Angelo and our men, not reflecting on his malice, prevailed on me to make a halt there, to refresh ourselves after our fatigues. I consented; but while we were at dinner, the villain of a valet entered with twenty janizaries, and in a loud voice exclaimed, where is your master? He attempted to kill me, and has not paid me; but I will certainly pay him. He looked about for you,
and

and entered another room, in hopes of finding you concealed there. I followed him, and conjured him not to ruin us; that if my associate had used him ill, or withheld his wages, I was not answerable for it; but that let his demands be what they would, I would discharge them, if he would send away the Turks. He answered, that to this he agreed, and when he had dismissed them, he would come to me again.

“ He then returned into the hall, and shewing Brother Angelo to the janizaries, bid them seize him, and carry him to the governor of the fortress. The janizaries, laying hold of him, looked round to see if there was any thing they could steal, and immediately made free with our cloaks; but fortunately did not meddle with the arms nor bags I carried about me, in which were gold and jewels to the amount of forty thousand crowns.

“ The moment the janizaries had left the house, I sent a valet to follow Brother Angelo, and conjured the carriers to fly with us instantly. The horses were quickly saddled and loaded, and here we are, having lost nothing worth notice.”

It is impossible to express the joy this explanation gave me. The Capuchin immediately waited on the queen and the bishop to explain, and desire them to procure

Angelo. Meanwhil

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Teflis, together with a Theatine Monk, and Father Angelo. I embraced them all with emotion; after which the latter drew me aside to relate the sequel of his adventure.

It appeared that the malicious valet had represented to the governor of Cotatis, that I owed him three hundred crowns, on which he obtained a party of janizaries to search for me. He had likewise given out, that I was an ambassador, and that in my person the governor would find a prize which would enrich him for ever. The villain pressed the janizaries to bind Father Angelo, and use him ill; but a renegado Italian interfered, and procured a milder treatment. When he was taken before the governor, the latter asked the villain, if that was his master. He replied that he was not his master, but that he knew where his master was.

The governor then interrogated Father Angelo respecting me; but he denied any farther knowledge of me, than that I was a poor friar, who had taken the trouble to inform them of the miserable state to which my order was reduced in Mingrelia; and that when he left me, I was on my way to Teflis. The governor then insisted that the father should pay the three hundred crowns in dispute, and ordered him to be searched, when only seven pistoles were found in his girdle, which I had given him. Enraged at this disappointment, the governor exclaimed, "Wretch! where are the riches thou hast promised me? hast thou brought me this poor man, to mock me? Thou art a villain, and I will order thee to be bastinadoed to death." My lord, replied the trembling valet, the riches are in the hands of my master's comrade, who is at the bishop's. "Dog, as thou art

art," returned the governor, " why hast thou not brought him, then? Go and fetch him."

The valet returned to the bishop's with his janizaries; but luckily M. Raifin was gone. The governor was then quite transported with rage against the valet; on which Father Angelo related his iniquitous conduct, and how generously I had treated him.

At night Father Angelo was invited by the governor to supper, and finding that he was a physician, made him visit some sick soldiers in the fortress. Next day the queen and the bishop sent to procure his release; and a certain great lord, whose lady was ill, hearing that he was confined in the fortress for debt, paid twenty-five crowns for his discharge, which were afterwards returned to him, and the worthy father joined my comrade at Chicaris. The valet, it appeared, was confined in the fortress, and it was probable he would not escape punishment.

Surrounded as we were by so many dangers, and at times in the momentary expectation of losing every thing, on making an estimate of our real losses, we had the satisfaction to find, that it did not amount to more than one per cent. on our capital.

Georgia, in which country we had now found protection, is bounded by Circassia, Russia, Armenia Major and Minor, the Black Sea, and Ime-retta. This track was denominated Iberia by the ancients. It is full of woods and mountains, interspersed with spacious and delightful plains. *Through the centre of the country flows the Kur, or Cyrus, which dispenses beauty and fertility as it runs,*

The air of Georgia is dry and warm in summer, but cold in winter. The fine weather commences about the month of May, and lasts till November. The bread, fruits, and roots, are most excellent. No part of Europe produces more delicious pears and apples, nor any part of Asia better pomegranates. Indeed the choicest fruits are found in profusion.

The cattle are extremely numerous; though the inhabitants live chiefly on swine's flesh, which is not only palatable, but wholesome. Wild boars are very common, and wild-fowl of various kinds are incomparably delicate. The seas and rivers produce great abundance of fish.

No country affords more delicious wines, which are freely drank by the natives, and considerable quantities exported. A horse load, about three hundred weight, of the best quality, sells for about the value of eight shillings: inferior sorts may be purchased at half that price. Georgia also produces large quantities of silk, which is exported to Turkey and other countries.

The Georgians are the handsomest people in the east, and perhaps in the whole world. I never remarked an ordinary person of either sex; but I have seen many who were quite angelical. Nature has bestowed on the women the most enchanting graces of form: to see them is to love them. But they injure their beauty with paint, which is used as a decoration, in the same manner as jewels and rich clothes among us.

These people have a ready wit, and, with the advantages of education, might be capable of shining in the liberal arts; but the neglect of all instruction, and the prevalence of ill example, render them ignorant, dishonest, and vicious. The

do not seem to hold a want of veracity in the contempt it deserves: with the greatest effrontery, they will maintain and vindicate a falsehood. In their enmity they are irreconcilable; but they are not prompt to passion, nor do they often conceive a hatred without sufficient cause.

Drunkennes and luxury are reigning vices. Both churchmen and laity are equally addicted to women, nor is this attended with any scandal. The prefect of the Capuchins assured me, he had heard the catholicos of Georgia say, that he who does not get drunk at the great festivals, ought not to be esteemed a Christian, and deserves excommunication.

The women are not less dissipated than the men; and to their behaviour may be ascribed much of that torrent of impurity which overflows the country. In their social intercourse, however, the Georgians are civil, friendly, and affect gravity of manners. Their customs are borrowed from all the surrounding nations. This may originate from the commerce they carry on with other countries, and from the liberty every one enjoys of living according to his own religion and habits, and of freely defending them. Many nations are mingled with them. The Armenians are even more numerous than the Georgians themselves; they are also more rich, and fill most of the inferior offices in the state. The Georgians, however, are more powerful, vain, and ostentatious. The disparity of their dispositions, manners, and modes of faith, has given rise to a reciprocal hatred, which is carried so far, that they never intermarry. In short, the Georgians consider the Armenians much in the same light that the Europeans do the Jews.

The habit of the Georgians bears a close resemblance to that of the Poles; but they cover their feet and legs after the Persian manner; and the dress of the women is wholly Persian.

The houses of the grandees, and the public edifices, are all constructed on the model of the Persians. Building is very cheap; for they have wood, stone, plaster, and lime in abundance.

The nobles exercise the most tyrannical power over their vassals, whom they oblige to labour for them, whenever, and as long as they please, without food or pay. Indeed they consider that they possess a right to their substance, liberty, and lives: they sell their children as they would do their own cattle; but to make the most of them, they seldom dispose of the women till they reach their twentieth year.

In respect to religion, the Georgians are almost as ignorant as the Mingrelians. Both these countries received the knowledge of Christianity in the fourth century, from a woman of Iberia, who embraced this divine religion at Constantinople; but they have wholly lost the spirit, and almost the practice of it. There are still, however, many bishops in Georgia, besides the catholicos, or patriarch.

The prince, though of the Mahometan faith, commonly fills the vacant sees with his own relations; even the catholicos is his brother. The churches in the towns are kept in decent order; but in the country they are much otherwise. These people have a strange custom of erecting their churches on the tops of mountains, in distant and almost inaccessible places. When they come in sight, they salute them, though at the distance of leagues; but they do not often enter them;

it is certain that most of them are not once opened in ten years. They build them, and then abandon them to dilapidation.

Most of the grandees make a profession of Mahometanism, to gain employment or preferment from the prince. Some of them have so little sense of shame or honour, as to introduce the most beautiful of their daughters to the prince, in expectation of being rewarded by a place or a pension.

While I was at Teflis, a Georgian lord acquainting the prince that he had a niece eminent for beauty, was ordered by his majesty to bring her to court. The villain went to his sister, who was a widow, and told her the prince was inclined to marry her daughter; and that she must prepare her for such a distinguished honour. The mother immediately informed the poor girl of the violence that was about to be offered to her inclinations; for she was strongly attached to a neighbouring youth of quality, who ardently loved her; and the mother had encouraged their passion.

In this dilemma they took the resolution to condole with the lover. They sent for him, and he was not slow in appearing. He found the mother and his flame shut up by themselves, mingling their tears, and in the agonies of distress, bewailing the severity of their fate. The enamoured youth threw himself at their feet, and assured them that nothing was so terrible to his apprehension as the loss of his mistress; and that the prince had no vengeance equal to depriving him of her. That an immediate marriage was *the only way to escape the snare that was laid for*

her.



her, and then the perfidious uncle might be informed she was no longer a virgin.

The proposal was accepted, and the mother leaving the room, the lover wiped away the tears of distress that fell from the bright eyes of his mistress, by instantly marrying her. The uncle was soon apprized of the whole, and ran to inform his majesty of the transaction, who, exasperated at his disappointment, ordered mother, daughter, and husband to be brought before him. Sensible of their danger, they had sought security by flight, and for some months escaped by changing the place of their retreat. At length, being convinced that they could not long avoid pursuit, they got to Acalzika, where they put themselves under the protection of the Turkish bashaw.

The dread of similar misfortunes obliges such of the Georgians as happen to have daughters remarkable for their beauty, to marry them as soon as possible; and even in infancy. In particular the poor marry theirs sometimes when they are in their cradle, that their lord may not sell them or use them as concubines. What a miserable nation is this, where the ties of nature may be lacerated not only with impunity, but also without imputation of wrong!

Georgia has four fortified towns, Teflis, Gory, Suramd, and Aly. Teflis, the capital, is situated at the bottom of a mountain on the river Kur. It is surrounded with handsome walls of some strength, except on the river side. On the declivity of the mountain is a large fortress, garrisoned with native Persians. Here is a public square, an arsenal, and a market. The fortress is a place of refuge for criminals and debtors. The prince of Georgia is obliged to pass through it, when he goes

without the gates of the city, as is customary, receive the letters and presents sent by the king of Persia; the city having no other entrance the road from Persia, but through this fortress and the prince never enters it without apprehensions for his personal safety.

Teflis contains fourteen churches, which is an extraordinary number in a place where there is little devotion. The cathedral, which is called Sion, stands on the banks of the river, and is built of hewn stones. It is an ancient fabric, and has four naves. In the centre is a large dome, supported by massy pillars. The inside is filled with Greek paintings, so wretchedly executed, that it is difficult to say what they are intended to represent. The bishop's palace and the principal church of the Georgians adjoin the cathedral.

Though this city, and indeed the whole province, is subject to Persia, and is governed by a prince who professes Mahometanism, it does not contain one mosque. The Persians, indeed, have attempted to build them, but the natives have constantly risen and demolished the work, as fast as it advanced. These seditions are not displeasing to the princes, though they make a show of repressing them: for, having abjured Christianity merely to obtain the viceroyalty, they do not wish to see the establishment of Mahometanism.

The Georgians are naturally mutinous, sick and brave; and being situated near the Turks their masters are obliged to treat them with great lenity, lest they should throw themselves into the arms of the grand seignior. They are allowed to use bells in their churches, to sell pork daily *at the markets*, and wine at the corners of the street.

The public structures at Teflis make an elegant appearance, being built of stone and well preserved.

ed. The palace of the prince is one of the capital ornaments of the place. It contains grand saloons, which open to the river, and face very extensive gardens. Before the palace is a square, in which one thousand horse may be drawn up. It is surrounded by shops, and opposite the palace gate is the grand bazar, from the upper end of which, the square and the front of the palace appear in beautiful perspective. The vicinity of the city is adorned with pleasure houses and gardens.

On the 10th, the prefect of the Capuchins announced my arrival to the prince, which indeed could not have been concealed, had I wished it; but I was desirous of being introduced to him, that I might exhibit the king of Persia's passports, addressed to all governors of provinces, to whom I was strongly recommended. In consequence of this, I made no doubt I should find a favourable reception, and an escort to conduct me safely out of his dominions.

The prince, named Chanavas Khan, told the prefect I was welcome, and that it would be doing him a pleasure to wait on him as soon as I could. Two days after, he sent a gentleman to inform me that he was entering on a week of festivity, during which he should daily give a public entertainment to his whole court, and desired my company.

The Capuchins advised me and M. Raifin, my comrade, to appear in our best clothes, and on their account to make the prince a liberal present. I was happy to have an opportunity of shewing my gratitude to these friendly people, for the important services they had done me, and readily acceded to their request.

It was near noon when we entered the palace accompanied by the prefect and one of the community, named Father Raphael. We found the prince in a hall, about one hundred feet long, forty broad, with an open front towards the river. The ceiling was covered with mosaic work, supported by a number of pillars, between two five and thirty feet high, painted and gilt, and the whole apartment was covered with tapestry.

The prince and his chief nobility were placed near three fires, which, with several braziers, sufficiently warmed the room. The customary mode of salutation to the prince, is by kneeling at one or three paces distance, and thrice bowing the head. But this is dispensed with in regard to Europeans; and I made my obeisance without kneeling. I was then conducted to my place, where two gentlemen in waiting; but I did not chuse to take precedence of the Capuchins, as I was glad of an opportunity of doing them honour.

While I was performing the introductory ceremonies, a gentleman at the door of the hall brought me my letters patent from the sovereign of Persia, which I held in my hand, and the present from the prince, which I had ranged in a large silver box. The prince opened the patent, put it to his nose and forehead, and then delivered it to his prime minister, to inform him of its contents.

This done, he eyed the present, which I placed at his feet, with much curiosity and seeming pleasure. It consisted of a large watch in a silver case, chased and gilt; a crystal mirror mounted in silver; a gold box enamelled, to hold opium; a very neat case of surgical instruments, *and knives with curious handles.*

The prime minister having read the patent in a low voice, explained its contents. All the great men admired the golden letters, and the elegant flowers of the bordure. Besides the writing in gold, there were words in blue and red, by way of distinction, while the rest was in black characters.

In bowing to the viceroy, I spoke not a word, nor did he move. A moment after I was seated, he sent me a large loaf on a gilt dish, and ordered me to be told that I was welcome. Soon after he sent to ask me the events of the war between the Poles and the Turks.

I shall not attempt to describe the order and magnificence of the feast, which was served up: suffice it to say, that much wine was drank, and a prodigious quantity of viands consumed. We sat three hours at table before we arose, and at this period the roast meat was not brought in.

In retiring, we made a low bow to the prince, when he again sent to tell us we were welcome, and ordered us to be attended home.

On the 14th, the prince sent us a present of two large flaggons of wine, two pheasants, and four partridges. The messenger informed me, that the prince desired he would enquire whether we wanted any thing, and whether the Capuchins took care to entertain us well; and to tell us that, if we liked his wine, we were welcome to send every day to his pantry for more. I made my acknowledgments to the gentleman, and requested him to assure the prince that the Capuchins took care of all our wants, and that we drank the prince's health with our friends, in the wine he had favoured us with.

On the second day after, the prince invited us to the nuptial ceremonies of his niece, which were solemnized

solemnized at the palace. I accordingly attend with the prefect and Father Raphael; but the ceremony was almost over before we arrived. It was performed in the grand saloon, where we had previously dined; and a number of ladies being present, no other gentlemen were admitted, save the prince and his near relations.

It is only since Georgia became subject to Persia, that the women have been precluded from the society of the men. This, however, takes place only in the towns; for in the country, and places where there are no Mahometans, they neither wear veils, nor refrain from conversation with the other sex.

The marriage feast was served up on a terrace of the palace, surrounded with a sofa, two feet high, and on it was erected a grand pavilion supported by five columns of light and elegant mechanism. The lining was of gold and silk brocade, and painted linen, so artificially joined that, by the light of tapers, it appeared like a ceiling of flowers and morisco. The floors were covered with fine carpets, and the place was lighted by a number of large lamps fixed on masonry stands.

The guests, who amounted to about one hundred, were ranged on sofas, extending round the room. That on which the prince sat was elevated above the rest, and covered with a canopy in form of a dome. His son and brothers sat on his right and the bishops on the left. The prince placed us with the Capuchins, immediately under the bishops, and below us were the musicians.

Soon after the bridegroom entered, led by the catholicos, and having taken his seat, the prince's relations approached him with their compliments and presents, and this was done by most of

guests, each in his rank. The presents consisted of money, in gold and silver, and small silver cups: the total value might be equal to two hundred crowns.

Meanwhile the supper was served up in the following order. The cloths being laid on the sofas, the bread was next placed, and then the meat, which was served up in large covered silver dishes. Those who brought the dishes into the apartment, ranged them on a cloth at the entrance, while others set them before the carvers, who filled the plates, and presented them to the guests in order. They first served one kind of meat round, and then another.

The feast consisted of three services, in each of which were about sixty covers. The first was composed of various sorts of pilaw, a well-known oriental dish, very palatable and extremely wholesome. The second service was of tarts, sweet and four fricafees, and ragouts. The third was of roast meat.

All the several services were mixed with fish, eggs, and pulse, for the ecclesiastics. Every thing was conducted with silence and regularity, so that there was neither the confusion nor noise so common at European feasts.

Of drinking vessels there was a prodigious number, and many of them very rich and costly. The cups and bowls were some of gold enamelled, some of polished gold, and others were adorned with precious stones. With those valuable utensils were mixed horns richly ornamented, some made of the horn of the rhinoceros, and others of more common animals, but all handsomely manufactured.

The roast meat was not removed when we retired at midnight. How long the feast continued after I know not. No person drank till the third service, and then they began to drink healths in this manner. Four persons on each side of the prince were served with as many cups full of wine. Those on the right hand drank off the liquor first, and then those on the left. The guests next in order, to the same number, were then served in the same cups, and so on till the whole company had been gone round. After which they began again with eight larger cups, and proceeded as before.

It is customary here to drink the healths of the great in large potations; and the guests, to shew their respect, not unfrequently pledge them till they become intoxicated. The Capuchins and I were excused from drinking more than we liked; and, indeed, had I imitated the freedom of my neighbours, I should have died on the spot.

When the healths began, the vocal and instrumental music struck up, with which the whole company seemed transported, though to my taste it sounded rude and barbarous.

On the 20th, I desired the prefect and Father Raphael to return thanks to the prince for the honours he had done me, and to request he would grant me a conductor to Iriwan, the capital of Armenia Major. This favour he readily granted, professing that he entertained a great esteem for Europeans, and should be glad to see a number of *them* settled in Georgia; and added, that if they were disposed to trade with his country, he would grant them all the advantages they could desire.

This business being settled, we left Teflis the 28th of February, our mehemandar riding

before us, to exonerate us from imposts, and to provide lodgings and supplies on the road. Next day we proceeded eight leagues, through a beautiful plain, to a town named Cuprikent, or the Village of the Bridge, because it is built near a very fine one, over the Tabadi. The town consists of about one hundred and fifty houses, and the bridge, which unites two mountains, is supported by four unequal arches, that spring from two irregular masses of rock in the bed of the river. At the two extremities of the bridge are small chambers and porticos, for the accommodation of passengers. Adjoining is a caravanfary in ruins, which was formerly one of the most magnificent in Georgia.

The three following days we pursued our journey, over mountains difficult of access, and on the 4th of March arrived at Dilyjan, a pretty large town, seated on a river at the foot of a high and horrid mountain, which forms a part of Mount Taurus.

The richness of the soil and the number of the villages are almost incredible; and some of them are built on such points of land, that they are scarcely visible to the passengers below. Most of them are inhabited by Georgian or Armenian Christians, who, however, never intermix, nor even live in the same village*.

In all our progress over these mountains, we found neither caravanfaries nor any houses of public entertainment. Our guide constantly pre-

* It is a painful reflection, that between the different sects of the Christian religion generally more animosity reigns, than between Christians and Mahometans or Pagans. How are we to reconcile this conduct to the principles of the most benevolent religion on earth?

ceded us, to provide for our reception, and on our arrival at a village, we always found a house and stable prepared, and supper ready. The first day I wished to acknowledge my obligations to the landlord, by giving him something; but my conductor prevented me, saying it was not customary; and that I ought rather to remember him. However, I afterwards privately gave something to our hosts. We travelled in this way very agreeably; and my chamber at night was guarded by the men of the village, as well to execute my orders as to protect me, though there was no danger to fear.

Most of the habitations are caverns hollowed out of the earth. Others, however, are constructed of large beams, and covered with turf, with an aperture in the middle, to admit the light and give vent to the smoke. The cavern houses have the advantage of being warm in winter and cool in summer.

On the 5th, we advanced five leagues over the frightful mountain that bounds Dilyjan. The fatigue of this journey was inexpressible. I was seized with a dysentery, which obliged me to dismount every quarter of an hour. The whole mountain was covered with snow, and not so much as a tree or plant was to be seen.

The road was a narrow path of beaten snow, by frequent travelling. If we set a foot out of this path, we sunk in up to the middle. It is impossible to pass this mountain while the snow falls, or the wind blows, without the imminent danger of being lost; and in this miserable manner many persons annually perish.

Though half dead, next day I continued my journey, and hastened on in hopes of finding some relief at Irivan. We proceeded to Bickm
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a considerable town on the river Zenguï, and lodged at a handsome monastery belonging to the Armenians. The monks received me with much humanity; but it being Lent, nothing could prevail on them to favour me with a little chicken broth; and it was not without some difficulty that I procured some eggs.

Next morning, at day break, we departed, and travelled nine leagues over plains covered with snow. Travelling over those frozen tracks is attended with great pain and danger from the rays of the sun, which, falling on the snow, give it an insupportable brightness. I followed the example of the natives in putting a thin silk handkerchief before my eyes. When we met with any of the peasants, it was necessary to dispute who should quit the track and plunge into the snow. When the numbers were equal, blows sometimes decided the superiority; but on other occasions, the weakest were compelled to yield. Having passed several towns and villages, that night we arrived at Irvan.

This city is large, but inelegant, the greatest part being filled with gardens and vineyards. It is situated in a plain environed by mountains, on the banks of two rivers which wash it on different sides. The fortress, which stands at a small distance, is very large, being four thousand paces round, of an oval form, and containing eight hundred houses. It is wholly inhabited by Persians. The Armenians, indeed, are allowed to open shops here during the day; but at night they return to their houses in the city.

This fortress has three walls of earth, and battlements of white bricks, flanked with towers and narrow ramparts, extending on the north to

a frightful precipice, above two hundred yards deep; at the bottom of which flows the Zengui. This inaccessible part requires no artificial defence. All the gates are cas'd with iron, and strengthened by batteries, portcullises, and guard-houses. The garrison consists of two thousand men.

The palace of the governor of the province stands on the brink of the precipice, and makes a handsome appearance. On an eminence at some distance is a fort with a double wall, and artillery, which is capable of commanding the citadel.

There are several churches in this city, the principal of which are the bishop's, and one called Catovike, which were erected in the reigns of the last kings of Armenia. The rest are more modern structures, and have somewhat the resemblance of catacombs.

Near the episcopal church stands an old tower, charged with inscriptions in characters like those of Armenia, but the natives of that country cannot read them. This is an antique work of singular architecture, and round it are several ruins, apparently belonging to a cloister. The origin and use of this tower are beyond the reach of memory, or existing historical evidence.

At some distance is a large square, four hundred paces in diameter, surrounded with trees. This is used for carousals, horse-races, wrestling matches, and other gymnastic exercises. There are many baths in the town and fortress, and several caravansaries, the most superb of which is in the vicinity of the castle. It was built not long since by a governor of Armenia. The gate is eighty paces deep, and forms a fine gallery
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which is converted into shops where all kinds of stuffs are sold. The body of the edifice is square, and contains three great lodging rooms, and sixty small ones, with stables and other accommodations. Before it is a market surrounded with shops, and on one side is a mosque and two coffee houses.

Irivan lies in 41 deg. 15 min. north latitude, and enjoys a salubrious, but cold and not very clear, air. The winter is of long duration, and the snows sometimes fall in April. The surrounding country, however, is extremely fertile, and the wine is most delicious. The Armenians have a tradition, that Noah planted the vine near Irivan, and even indicate the identical spot.

Provisions are amazingly cheap in this neighbourhood, a proof of their abundance. The two rivers, and the lake of Irivan, which lies to the north-west of the city, at some distance, supply the inhabitants with excellent fish, particularly trout and carp, which are celebrated all over the east. I have seen some of them three feet long.

The Armenians esteem this the most ancient city in the world, and believe that Noah dwelt there both before and after the deluge. They even point this out as the site of the terrestrial paradise.

About twelve leagues from Irivan is the celebrated mountain, on which, almost all the natives agree, the ark must have rested. This mountain rises to such a height, and is of such magnitude that, when the air is clear, it does not appear to be above two leagues distant from the city.

The Armenians maintain that the ark is still in being on the summit of this mountain, and say, that a monk, named James, being determi

ed to see it, or die in the attempt, proceeded half way up the acclivity, but could get no farther; because, having every day ascended so far, he was nightly, during his sleep, carried back to the place from whence he set out in the morning. They add, that the monk persevered a long time, till God taking pity on him, granted a part of his desire, by sending an angel with a piece of the ark to him, and ordering him to be told, that all access to the top was forbidden to man.

At the bottom of this mountain is a village of Christians, and near it a monastery, for which the Armenians have a high veneration, believing that Noah first offered sacrifices on that spot, after the deluge. This is called the Monastery of the Apostles, from its being pretended that the bodies of St. Andrew and St. Matthew were found there. They still shew the skull of the evangelist, or, at least, one in its stead. Superstition relates numerous absurdities of this place and the environs, which it considers as its Holy Land.

Having sent to announce my arrival to the governor of Irivan, he informed me by a messenger, that I was welcome, and that he was very desirous of seeing me and some of the jewels in my possession. Being asked if I preferred lodging in the fortress or the great caravansary, I chose the latter, because it was sufficiently secure, and admitted of great variety of company. On this the governor gave orders that I should be furnished with the best apartments; and next day I removed thither with all my baggage.

The governor sent the intendant with a commission for me to receive, daily, from the proper officer, bread, wine, fish, flesh, and other necessaries, for six persons. The quantity of each is regulated

regulated; but we found the allowance was equal to the support of double the number of men.

On the 10th, I paid the governor a visit by appointment; and found him in a large, handsome, airy closet, with several lords of the country. He treated me with great complaisance, thrice told me I was welcome, and entertained me with sweetmeats and Russian brandy.

I exhibited my patents, after which he engaged me for an hour in communicating the news of Europe, relative to the disposition of courts, the state of the sciences, and the new discoveries that had been made. Another hour was spent in examining the jewels I had brought, of which he talked like one acquainted with the subject. He selected such as particularly pleased him, and having kept me to dinner, honoured me with his conversation for some time after; and then dismissed me with a charge to my mehemander, that I should want for nothing.

This governor was highly favoured by the king, and revered by the court. His two sons were particularly distinguished by the sovereign; and his own justice and integrity rendered him the object of respect to the people. He seemed to possess many amiable qualities, was a man of sense, and attached to the arts and sciences.

On the 5th of April, this personage repaired to a camp, which he had caused to be formed about a league from the city, in a large and beautiful meadow, covered with the finest vernal flowers, through which the two rivers, on which Irivan stands, wind with a gentle course, and form many small islands. The governor's quarter, his lady's, and that of the principal persons who accompanied them, were separate, on distinct islands; b

they had a communication with each other by means of flying bridges.

The governor's tents were extremely magnificent, possessing all the accommodations of a palace in miniature, even to baths and stoves. His household consisted of five hundred men, exclusive of women and eunuchs.

In these rural retreats, the great in this country usually pass the spring. They take the diversions of hunting, fishing, walking, and exercise on foot and horseback. Thus they enjoy the salubrious freshness of the air, at the season most favourable for health and pleasure; and sometimes continue this delightful kind of life during the best part of the summer, in the charming recesses of the neighbouring mountains.

On the 6th, I dined with the lieutenant of the fortress, who was a native of Daghestan, and I received much amusement and instruction from his relation of the singularities in the manners and customs of his countrymen. Next day, I was entertained by the treasurer in a similar style; and I now made these gentlemen some acknowledgments for the kindness they had shewn me. I had been exempted from the customary duties, by the express command of their superiors; but they knew I was too well acquainted with the customs of the country to think, that generosity to a stranger was pure, and without the expectation of a return.

In the afternoon I waited on the governor, at his encampment, to take my leave. He shewed me the greatest kindness, and on my retiring, gave me letters of recommendation to his two sons in the court of Persia.

On the 8th of April, I took my departure from Irivan, and in four days reached Nacchivan, once a spacious city, but now a heap of ruins. However, in some parts it has been rebuilt and re-peopled. In the midst of the rivers, bazars have arisen, in which all kinds of provisions and merchandise are sold. The Persian historians affirm, that this city once contained forty thousand houses. Indeed, its ruins evince its ancient extent: without the walls are the remains of a large fortress, and many forts which Abas the Great destroyed.

A few leagues to the north of Nacchivan is a large village, named Abrener, or the Fertile Field. The inhabitants of this and seven adjacent villages are of the Romish church: the bishop and priests are Dominicans, but the service is performed in the Armenian tongue.

About three hundred and fifty years ago, a Dominican of Bologna brought this spot under the authority of the pope; and, indeed, at first had much success; but by degrees several of the villages, which had acknowledged the superiority of the holy see, have returned to their obedience to the Armenian patriarch, and to their primitive modes of faith. The adherents of the church of Rome daily diminish, on account of the political discouragements they lie under.

Next day, having crossed the River Nacchivan by a bridge, we proceeded through an arid and sterile country to the River Arras, the Araxes of antiquity, opposite the ruins of Julfa. That city stood on the declivity of a mountain, facing the river. The avenues that led to it were naturally difficult, and made almost inaccessible by art. According to the Armenians, this city contain

four thousand houses; but many of them appear to have been only caverns in the mountains, more adapted for the shelter of cattle than for the abodes of men. It is impossible to find a more horrid and barren spot: not even a shrub or a blade of grass is to be seen: and though the neighbourhood presents some spots of fertility, this is by no means the character of the place.

Abas the Great totally ruined Julfa. That politic and enterprising prince, seeing his forces unequal to those of his enemies, and reflecting on the means of preventing their annual incursions into Persia, resolved to render all the country a desert between Erzerum and Tauris, on a line with Irivan and Nacchivan, the usual route by which the Turks made their inroads, and where they fortified themselves, on account of the facility with which they procured subsistence for their armies.

In conformity to this scheme, he removed the inhabitants and the cattle, ruined the edifices of every kind, set fire to all the fields and trees, and even poisoned several of the fountains.

The Aras, which passes Julfa, has its source in the mountain on which it is said Noah's ark rested, and after dividing Armenia and Media, falls into the Caspian Sea. This river is large and rapid; and during its course is swelled by many brooks and torrents. Bridges have been built over it above Julfa, and in other places; but such is its rapidity, when the snows melt on the neighbouring mountains, that no piers or buttresses can withstand its force. We passed it in a large boat, capable of containing twenty horses and thirty men at once. Four men conducted the boat, and proceeded some way up the bank
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getting by little and little into the stream, and then made use only of a long helm to direct its course to the other bank. The boat was driven by the current with an astonishing impetuosity, and proceeded five hundred paces almost in an instant. The boatmen, however, were two hours in going and returning, on account of the efforts they were obliged to make in moving against the stream.

We now proceeded to the north-west, and next day reached Marant, a good city, situated at the bottom of a hill, at the extremity of a fertile plain, watered by the small river, Zeloulou. The gardens of Marant occupy more space than the town itself, and produce the best fruit in all Media. This country also affords the cochineal insect, so valuable in the dyeing art.

From thence we proceeded between the mountains, which, in some places, almost converge together. After we passed these defiles, we entered on fertile, irriguous plains, and on the 17th arrived at Tauris, the second city in Persia, both with respect to extent, commerce, riches, and the number of its inhabitants.

Tauris is seated in a plain, at the foot of a mountain, and is of an irregular figure, without walls or fortifications. The little river, Spingtcha, divides it, which, sometimes overflowing its banks, carries away the houses in its course. Another river, the Agi, flows on the north of the city; and its waters are generally salt six months in the year, from the torrents which descend from hills covered with salt.

This city is divided into nine quarters, or wards. The bazars, composing the heart of the city, and the dwelling houses, most of which have a garden, are on the outside. The bazars,

or markets, make a very magnificent appearance, from their extent and the beauty of the buildings. In one, which is of an octagonal form, jewels and other valuable merchandise are sold. This is called the Royal Market. The public structures, in general, are very noble, and, in point of magnificence, equal to the finest specimens of Asiatic architecture.

Tauris is said to contain three hundred caravansaries, so spacious, that three hundred persons may be accommodated in each; and the mosques and baths are answerable to the grandeur of the other buildings. There are three hospitals, where provisions are twice distributed every day to such as attend. On a hill at the west end of the city is a pretty hermitage, and at the east end are the ruins of a castle.

This city contains the largest square I ever beheld, in which the Turks, when in possession of the place, have drawn up thirty thousand men in order of battle. Here the populace every evening are diverted with drolls, mountebanks, wrestling, dancing wolves, and the rehearsal of pieces in prose and verse. The inhabitants delight much in the uncouth dancing of wolves; and the most tractable will fetch fifty crowns each.

The population of Tauris is thought to exceed half a million, besides a multitude of strangers from all parts of Asia. The finest Persian turbans are manufactured here; and I have been assured, that upwards of six thousand bales of silk are annually used by the inhabitants in their *different* fabrics. The commerce, indeed, of this city extends not only over all Persia, but also into Turkey, Russia, Tartary, and the Indies.

Though Tauris lies in 38 deg. north latitude, the air is cold and dry, and of consequence salubrious. This proceeds from its northern exposition, and from the tops of the surrounding mountains being invested with snow, for nine months in the year. The city abounds with all the necessaries and luxuries of life, and these extremely cheap. The Caspian Sea, though above forty leagues distant, supplies it with fish, and the river Agi is not unproductive of them. They have also abundance of deer and wild fowl. The mountains shelter eagles, which the people of distinction bring down, by way of amusement, with the hawks in an astonishing manner.

All kinds of delicious fruits are produced in exuberant plenty: in the vicinity of the city are said to be sixty different kinds of grapes. In fine, no part of Persia affords better or cheaper entertainment.

Near the city are large quarries of white marble, one of which is transparent; and at a small distance are two mines, one of gold, and the other of salt. The gold mine, however, has long been neglected; nor is it thought to be worth working.

I took up my abode here for some time, during which I sold a number of jewels to the governor and other officers of distinction, to the amount of one thousand crowns; but they would not allow me to make any profit by them; as they balanced the interest they promised to procure me at court against the fair profits I had a right to expect. It is impossible to conceive the caresses, the flattery, and the insinuating manners of the Persians, when they wish to promote their own interest. In fact, they shew such an appearance

of sincerity, that a person ought to be acquainted with the genius of the people, and courtiers in particular, to prevent his being deceived by their artifices.

As this was the season when the Curd Turkuvians, and other nations, who dwell in tents, and are chiefly robbers, quit the plain to remove to the mountains, with their flocks and herds, in search of pasture and shade, we were advised, for our greater security to wait for their departure. This induced me to delay my journey till the 28th of May, when I set out with the caravan of the merchants, who had fourteen horsemen and ten valets.

The first night we lodged at Vaspinge, a town, through which several streamlets run in a serpentine course. It is adorned with gardens and plantations of poplar and willow trees, which are cultivated for the use of building.

The succeeding day we proceeded through the fertile plains, interspersed with villages. Our route then wound among the mountains, and opened into plains, and after crossing several rivers, we arrived on the 5th of June at the Zengau, lying in a narrow valley between two mountains, about a mile and a half asunder.

The surrounding country is fertile and fertile, and the city itself is adorned with gardens; but is more remarkable for the remains of its ruins than for its present splendor. It is said to have been founded several centuries before the Christian era, and once to have contained twenty thousand houses. Tamerlane reduced it to complete desolation; but afterwards it was rebuilt, and that the sciences had once flourished there, and that it was the birth-place of many

names, he caused it to be in part rebuilt. Since his time it has been frequently sacked and plundered by the Turks.

Next day, we passed through the most delightful country I ever beheld. It was champaign and fertile, and watered by a considerable number of brooks. The villages were numerous beyond our computation, all surrounded by gardens and groves, through which were avenues that afforded the most brilliant landscapes. Having advanced five leagues through those pleasing scenes, we alighted at a large caravansary, within cannon shot of Sultanja.

This city, which stands, as is usual in this country, at the foot of a mountain, makes a handsome appearance at a distance; but on approaching, its beauties seem to vanish. There are, however, some superb public edifices, and about three thousand houses. The inhabitants say this city formerly extended half a league farther to the west, and that the ruined houses, churches, and mosques, which now lie at some distance, were once in its centre. Nor is this unlikely; for the Persian historians tell us, that this was once the capital of the empire.

We pursued our route, next day, over a continuation of beautiful plains, and on the 8th arrived at Ebber, a town of considerable extent, intermixed with gardens and watered by a small stream that runs through its centre. The situation is most delightful, the air is pure, and the soil rich and fertile.

Leaving Casbin on the right, we advanced towards Ispahan. For some days we had set out about an hour or two before sun-set, and travelled till morning, to secure ourselves from the heat of

the sun. This is the usual mode of travelling in the east, both for the sake of expedition and pleasantness.

The servants, from time to time, proceed on foot, and the masters are frequently glad to imitate their example, to keep themselves warm, and to ward off sleep. On their arrival at the end of a stage, they go to bed, and compensate for the repose they lost in the night.

Two hours before day, on the 13th, we arrived at Sava, a city situated in a sandy sterile plain, and took up our lodgings in the suburbs, near the highway. This city is about two miles in compass, and is surrounded by a wall. It is but thinly peopled, and many of the houses are ruinous for want of inhabitants. However, the remains of several grand edifices speak it to have been once a place of importance.

The histories of Persia agree, that the plain of Sava was formerly a salt morass, like that called the Sea of Salt, which lies twenty leagues to the west of that city, and is crossed by a causeway which leads from Ispahan into Hyrcania.

Opposite Sava, to the west, is a tomb rendered famous by the resort of pilgrims, who venerate it as the sepulchre of Samuel the Prophet. Over the tomb is a fine mausoleum, in the middle of a magnificent mosque.

At the distance of nine leagues are some remains of the ancient city of Rey, once the largest of all Asia. The native geographers say, that in the ninth century it was divided into ninety-six wards, each of which contained forty-six streets, four hundred houses, and ten mosques; that the city had four thousand six hundred colleges, sixteen thousand six hundred baths, fifteen thousand

minerets belonging to the mosques, twelve thousand mills, one thousand seven hundred canals, and thirteen thousand caravanfaries.

The Arabian authors represent it as the most populous city in all Asia, and that, excepting Babylon, it was never exceeded in extent, grandeur, number of inhabitants, or opulence. Hence it obtained the pompous appellations of The Spouse of the World; The Gate of the Gates of the Earth; and The Market of the Universe. It stood in 35 deg. 35 min. north latitude.

On the 13th, we reached Kam, a large city with a river. It contains several handsome caravanfaries and fine mosques, the most superb of which is that in which the Princess Fatima, Mahomet's daughter, and the two last kings of Persia are interred. The structure of this mosque is beautiful, and its ornaments extremely sumptuous. The approach is through four large and stately courts, the first of which is a fine garden; and the last is paved with transparent marble, and surrounded with neat lodgings for the priests. The door to each mausoleum is plated with silver, and the rails inclosing the tombs are of the same metal. It is impossible to conceive any thing more rich or splendid than these mausolea. To that of Fatima the Persians give the name of Massuma, or Pure, and hold it in extraordinary veneration.

We left Kam on the 16th, and in three days arrived at Casan, a large town, whose houses are constructed of earth and brick. It has several caravanfaries, one of which, built by Shah Abas, is esteemed the finest in all Persia. The entrance is under a high and magnificent portico, which, as well as the rest of the building, is adorned

with mosaic work. In the middle of the court whose four sides compose the building, is a reservoir of water.

Proceeding on our journey, on the 24th we reached Ispahan, the metropolis of Persia, and one of the largest cities in the world; for, including its suburbs, it is not less than twenty-four miles in circumference. The population has been computed at one million one hundred thousand; but according to the most moderate estimate, it does not fall short of six hundred thousand; and the number of the private houses is said to amount to near thirty thousand. The palaces, the mosques, public baths, bazars, and caravan-serais, are worthy the capital of such a fine country.

This city appears as populous as London*. It is built on the banks of the Zenderoud, over which are three stately bridges, one near the centre of the city, and one at each extremity. The walls of Ispahan are about twenty thousand paces round; they are built of earth, and so hide the houses and gardens, both within and without, that in many places they cannot be seen. The city is also defended by a castle and a ditch.

The principal beauty of Ispahan consists in its public structures, its canals, and some of its streets which are lined with rows of lofty plane-trees; but the streets, in general, are neither straight nor commodious. They are destitute of paving; but as the air is dry, and the people sprinkle wa-

* Persia, since the period of Sir John Chardin's travels, has undergone so great revolutions and distractions, that his description of many places no longer applies to them; but thus it has been in all countries in a long series of years. Every thing is transient!

before their houses, morning and evening, they are less dusty and less dirty than might be expected. Still, however, they have several inconveniences, which not only lessen the comfort of the inhabitants, but increase their danger. Some of them are built on arches, which frequently are falling in; many have open wells on their sides, which expose careless passengers to much risk, and the filth collected by the sides of the houses is apt to communicate an unpleasant and noxious smell. Yet this is not so offensive as appearances at first might lead one to conceive, from the frequency with which the ordure is removed. On every side, at a distance, the city appears like a wood intermixed with large and lofty domes and minarets.

Having disposed of the greatest part of my jewels, on the 2d of February 1674, I left Isfahan and proceeded to Mayar, a village of three hundred houses, situated between two mountains, and extending from the one to the other. The surrounding country is dry and sterile, without the least verdure, which arises from a scarcity of water.

Leaving this place, we travelled through valleys for three leagues together, bounded by mountains; and then turning to the right, we entered a beautiful plain of vast extent, which I had the pleasure of crossing several times at different seasons of the year, and found that, from the middle of March to the middle of November, it is clothed with flowers, fruits, and grain, and covered with flocks.

We next halted at Cornicha, a town about three miles round, but not very populous, as it is filled with gardens. The finest buildings here are the dove-cots, which are erected in the form

of lofty round towers. This place is conjectured to be the Orebatis of Ptolemy.

The two following days we advanced through a fine country, interspersed with rivulets and villages, and soon after took up our lodgings at Jesdegacs, a town situated on the side of a mountain, with a large valley in front. From the valley the houses rise one above another in regular gradation, and present a fine prospect at distance. On the top of a round eminence, in the midst of the valley, is an earthen castle, and opposite to it a large caravansary.

Next day, I was twelve hours on horseback getting on eight leagues, on account of the sinuosity and the ruggedness of a mountain, over which we were obliged to pass. We afterwards journeyed over several pleasant plains, and on the 13th reached the ruins of the ancient Persepolis*.

These magnificent ruins appear at a distance as a kind of amphitheatre, the mountains converging round them in form of a crescent. They lie in a fine plain, two leagues in breadth and near forty in length. The usual appellation of this plain is Mardasjo, and the inhabitants say, that it contains eight hundred and eighty villages, and that one thousand five hundred lie within the circumference of twelve leagues from the ruins.

In the winter season, the greatest part of the plain is floated with water, which is a very advantageous circumstance for the rice, which it produces. The soil is chiefly converted into

* The remains of this once celebrated city itself are now to be seen. What ruins are visible, belong, according to John Chardin, either to an ancient temple, or, according to Cornelius le Bruyn, to the famous palace of Darius, which was burnt by Alexander the Great.

arable, and being watered by a number of streams, is profusely fertile.

The ancient palace of the kings of Persia, called by the natives Chel-menar, which signifies the forty pillars, is situated on the west, at the foot of the mountain Kuligrag-et, or Compassion, which is entirely composed of freestone. That superb edifice has the walls of three of its sides still standing. The front extends six hundred paces from north to south, and three hundred and ninety from east to west, as far as the mountain, where an ascent is formed between some scattered rocks. Beyond this is the appearance of buildings formerly existing.

The top of this edifice presents to the view a platform of four hundred paces, extending from the centre of the front wall to the mountain; and along three sides of this wall is carried on a pavement of two stones joined together, eight feet broad. In some places the wall is twenty-four feet high, in others less, from the sinking of the foundation, or the rising of the earth.

On examining the previous remains, we must proceed as in viewing those celebrated beauties, whom age or sickness has robbed of their charms; that is, from the traces of beauty we see, to picture what they must once have been. The stones which compose the wall are black, harder than marble, some of them finely polished, and many of such massy size, that it is difficult to conceive how they could have been removed from the quarries.

The principal staircase is placed between the middle of the front and the north extremity of the edifice. It consists of two flights of steps that wind off from each other, to the distance
for

forty-two feet at the bottom. These steps are four inches high, and fourteen in breadth. are the most commodious, says M. le Bru ever saw, excepting those of the viceroy's palace at Naples. There are fifty-five of these steps to the northern side, and fifty-three to the southern; but the last are less entire than the others. It is probable, also, that several are concealed under the ground; as the wall rises forty-four feet and four inches in front.

At the bottom of these two flights of steps is a single one, extending fifty-one feet four inches from one to the other, from thence the two flights diverge, and return back from the centre at an equal distance from the extreme parts to the top. Above these flights is a pavement of large stones, and another single flight of seventy-five feet in width, corresponding to that at the bottom, and leading up the grand staircase of the edifice. This staircase has a singular and singular effect, answerable to the magnificent remains of the rest of the edifice.

On ascending the upper steps, the spectator sees before him, at the distance of forty-two feet from the front wall of the staircase, two grand portals and as many columns. These portals are twenty-two feet four inches in depth, and fourteen feet four inches in breadth. On the top of each is upon a kind of pilaster, on each hand, is a figure in basso relievo, bearing some resemblance to the sphynx, fourteen feet and a half high, and twenty-two feet from the fore to the hinder part. The faces of those sculptures are broken off, and the bodies are much damaged; but what is extraordinary, the breast and fore feet project from the pilaster.

It is, indeed, impossible to discover what figures, so mutilated, were intended to represent; and different visitors have assigned them different origins. The bodies, however, according to M. le Bruyn's drawings, have some resemblance to that of a horse.

On the upper part of those pilasters are characters, which, from their minuteness and elevation, it is impossible to distinguish. The height of the first portal is thirty-nine feet, and that of the second twenty-eight. The pilasters stand on a base five feet two inches high.

The two columns which appear between the portals are the most entire, particularly in respect to their capitals and the other ornaments of their upper parts; but the bases are wholly covered with earth. They are fourteen feet in circumference, and rise to the height of fifty-four feet. Between these and the last portal were formerly two others, several fragments of which lie half buried in the ground.

At the distance of fifty-two feet south of this portal is a large basin for water, cut out of a single stone, twenty feet long, and seventeen feet five inches broad, and raised three feet and a half from the level of the floor. From this basin to the northern wall is an extent of ground, comprising one hundred and fifty paces, on which nothing is to be traced but the fragments of large stones, and part of the shaft of a column, twenty feet in circumference. Beyond this track of ground, to the confines of the mountain, are only heaps of stones.

Proceeding southward from the portals already described, we see two other flights of steps resembling the former, the one to the east and the

other to the west. On the upper part, the wall is embellished with foliage and the representation of a lion tearing a bull, in alto relievo, of colossal size. There are also small figures in the middle of the wall. This staircase is half buried in the earth.

From hence extends a wall forty-five feet long, beyond the lower part of the staircase, then follows an interval of sixty-seven feet, extending to the western front, which corresponds with the other, and has three ranges of figures over each other, with a lion tearing an ass, which has a horn projecting from its forehead. Between those animals and rows of delineations, is a square filled with ancient characters, part of which are defaced.

The figures are least damaged in that part of the structure where the ground is lowest; but the wall, which extends from the staircase to the western front, is quite destitute of figures. On the other side of the stairs, are three ranges of small figures; but those in the upper row are only visible from about the middle. These figures are only two feet nine inches high, and the wall, which rises five feet three inches, has an extent of ninety-eight feet.

On the top of the steps last mentioned is an entrance into an open place, paved with large stones, whose breadth is equal to the distance from the staircase to the first columns, which comprehends the space of twenty-two feet and upwards. These columns are disposed into two ranges, each consisting of six; but none are quite *entire*. There are also eight bases or pedestals, and the ruins of some others.

At the the distance of seventy feet eight inches were formerly six rows of pillars, each consisting

six, which were all equidistant from each other.

At a similar distance from those rows of columns on the west, towards the front of the staircase, were once twelve other columns in two ranges; but only five of them are now remaining. The ground on that spot is covered with fragments of columns, and the ornaments of their capitals; between which are pieces of sculpture representing camels on their knees.

Advancing towards the east, we have a view of various ruins, consisting of portals, galleries, and windows. The insides of the portals are adorned with figures in bas-relief. These ruins extend ninety paces from east to west, and one hundred and twenty-five from north to south. In the midst of them may be seen seventy-six broken columns, nineteen of which still support their entablature. Their shafts are composed of four pieces, besides the base and the capital.

At the distance of one hundred and eighteen feet from these columns to the southward, is an edifice that rises higher than any other part of the pile, from its situation on a hill. The front wall, which is five feet seven inches high on that side, is composed of a single range of stones, some of which are eight feet deep, and the length of the wall is one hundred and thirteen feet from east to west, without any figures or other ornaments. However, in the centre of the front are the ruins of a double staircase, the sides of which are charged with several figures.

The rest of the building appears to have been composed of large and small portals, which are wholly destroyed. Among the rest two portals appear on the north, with three niches, or

dows walled up. Under those portals figures of a man and two women, dov knees, their legs being concealed in t Under one of the gates is the figure c holding a lion by the mane.

To the south is a portal and four c dows, each of which is five feet nine inc and eleven high, including the corn two sides of this gate are carved with of a man, crowned with something ref tiara. He is accompanied by two wo of whom holds an umbrella over his h the inside are three niches, covered wit Persian characters. It is impossible to them all; but one, which is comparat dern, signifies, "Strength is the gift of G

To the west are two other uncovered g within one of them is the figure of a n ing with a bull. With his left hand the horn, while with his right he plung er into the belly. On the other side is a tation of another man, clasping the b with his right hand and stabbing him left. The second portal is ornamented figure of a man, carved in the same man a winged deer, furnished with a horn in dle of his forehead. Horns were anc symbols of strength and majesty: th therefore, given to the sun and moon; ander was called, by the orientals, Dh or the horned, because he made himsel the east and the west, the course of the

Behind this edifice are the ruins of which exceed it in length by thirty- It has also niches and windows, the *which* are cut out of single stones.

Farther to the south are subterraneous passages, into which none of the natives of the country dare to enter, though they report that immense treasures are concealed in them. They are intimidated from this by a belief that the candles, should they attempt to trace them, would immediately go out, in token that they were not to proceed.

This opinion, however, had no influence either on Sir John Chardin or M. le Bruyn, who both examined them with the utmost care, and proceeded with lights, through the passages, till they terminated in such a narrow track, that they could not advance any farther, and concluded, that the original design must have been an aqueduct.

Still farther to the south are the remains of another edifice, which extends one hundred and sixty feet from north to south, and one hundred and ninety-one from east to west. Ten portals belonging to it are still to be seen, together with seven windows and forty partitions, that were formerly covered rooms. In the middle are the bases of thirty-six columns in six ranges, and the ground is strewn with large stones, under which are aqueducts.

Anciently stood another structure to the westward of the last-mentioned fabric. On the ruins of the wall, which still rises near two feet above the pavement, are cut the figures of men in basio relievo, each bearing a lance. The ground inclosed by this wall contains a number of round stones, once the bases of columns.

On the east side of those ruins are the vestiges of a beautiful staircase, sixty feet in length, resembling that of the front wall; but though most

The steps are destroyed, the wall that separates the two flights is still eight feet high, and is charged with figures, almost the size of life. The front contains the representation of a lion encountering a bull: there are also lions of the same workmanship on the wings of the stair-case, and both of them accompanied with characters and figures.

Columns were formerly disposed between this edifice and that last mentioned. Among these ruins are four portals, each ornamented with the figure of a man, and two women shading him with an umbrella.

A little to the north of these two last-named edifices, are two portals with their pilasters; on one of which is also the figure of a man and two women, one of whom holds an umbrella over his head. Round these women is a small figure with wings, which are expanded as far as the sides of the portico. The lower part of the bust of this figure seems to terminate on the two sides, with a spread of foliage, and a kind of frieze. Over the second figure, a man is represented sitting in a chair, with a staff in his hand, and another stands behind him, resting his right hand on the chair.

Under this portal, also, are three ranges of figures, all which have their hands lifted up; and over the third pilaster, which still remains, two women hold an umbrella over a man's head. The earth around is covered with fragments of columns, and other antiquities.

From hence we proceeded to the remotest ruins of the structures on the mountain. On the south side are two portals, under each of which is a man seated in a chair, with a staff in his right hand, and a kind of vase in his left. Behind him

her figure, which holds something on his head like the tail of a sea-horse, and has a linen cloth in his right hand. Behind are three rows of figures with lifted hands; four in the first, and five in each of the other two rows. These are three feet four inches high; but the seated figure is larger than the life. Above this are several ornamental ranges of foliage, the lowest of which is intermixed with small lions, and the highest with oxen. Over these ornaments is a little winged figure, which holds in its left hand something resembling a glass, and makes a signal with its right.

The portals are twelve feet five inches in breadth, and ten feet four inches in depth; and the highest of the pilasters is from twenty-eight to thirty feet. On the two towards the north, a man is seated, with a person behind him, as in the preceding figures; and behind this are the representations of two other men, holding something in their hands, which appears broken. Before the man, in a sitting posture, are two other figures, one with his hands on his lips, in the act of salutation, and the other holding a small vessel.

Above these figures is a stone, covered with ornaments, and below are five ranges of figures, three feet high, representing a band of soldiers differently armed. From the foot of these mountains is a full view of all the external ruins.

No other difference is observed in the columns except that some of them have capitals, and others are plain. The elevation of such as are perfect is from seventy to seventy-two feet, and they are generally about eighteen feet in circumference. The bases are round, and twenty-four

inches in compass. These are four inches high, and the lower moulding five inches thick. They have three ornaments, which may be denominated

There are many basso relievos, but have been specified, representing triumphs, &c. &c. The drapery of all the figures in this edifice is extremely fine, bears no affinity to that of the ancient Romans. The military habits are after the fashion of the Medes and Persians. No muscle is visible in the naked parts, and the figures have a heavy air. In fact, the rules of anatomy have been no farther observed than in the most common statues, and this renders them stiff and inelegant. The same may be said of the drapery, which has a tedious and insipid uniformity to the whole.

However, the proportions are nicely observed, which proves, that the artists were not deficient in the knowledge of anatomy, but were probably hurried in their execution. The general appearance of the stones is polished like a mirror, particularly those which compose the portals, and those which compose the walls and pavements. These are of different colors, yellow, white, grey, red, deep blue, and black; but the greatest part of the pavement is composed of a clear blue stone.

Every thing is correspondent to the grandeur and magnificence to be expected in the temple of a great king, and the images and reliefs have a surprising air of majesty over them. It is certain, there must have been very fine statues and grand galleries, to afford a connection between the detached parts of the temple. Most of the columns, whose remains are still visible, were evidently intended to

galleries, and there even seems to be still some remains of the royal apartments. In fine, the magnificence of these ruins challenge deserved admiration; and the expence of erecting such a pile must have been immense.

This palace, the glory of the east, and the residence of the ancient kings of Persia, owed its destruction to the debauchery and frenzy of Alexander the Great, who, after preserving it from the devastations of war, reduced it to ashes, at the solicitation of Thais, the courtesan. What havock and destruction have arisen from women in every age of the world!

Two ancient tombs of the kings are still to be seen near the mountain, one to the north, and the other to the south; both of them hewn out of the solid rock, and are noble vestiges of art. Their fronts are covered with figures and other ornaments, and the form of both is nearly similar.

That part of the tomb, on which the figures are carved, is forty feet wide; the height is almost equal to the breadth below, and the rock extends on each side to the distance of sixty paces. Below, a range of four columns supports the entablature on their capitals; each of which is composed of the heads of two oxen, as low as the breast, with the fore legs bent on the top of each column.

The gate, which is surrounded with ornaments, is placed between two of these columns in the centre, but is almost closed up. Above the columns is the cornice, and the entablature is adorned with eighteen small lions in bass relief, nine on each side, advancing towards the centre, where a small vase appears. Above the lions are two ranges of figures, almost as large as li
art

armed, and lifting up their hands, as if in the act of supporting the superstructure; and on the side is an ornament somewhat in the form of a pillar, with the head of a single horned animal. Above this is another cornice, ornamented with leaves.

Where the wall projects on the left, are three rows of niches, one above the other; each containing two figures armed with lances, and three others on the side, in a corresponding attitude. There are likewise two on the right side, with their left hands placed on their beards, and the right on their body; and on the side of these are three others armed as before.

At some distance below, and between these figures and an ornament which has some resemblance to a round pillar, there is another figure on each side, much impaired. Higher up, on three steps, stands a figure with a majestic air, pointing with his right hand, and holding a bow in his left. Before him is an altar, on which an offering is made, from whence the flames are represented ascending. Above this altar appears the moon; and, we are told, that a sun was once to be seen behind this figure, but nothing of it now remains. In the centre, still higher up, is a small mystic figure, which also presents itself in several parts of the other buildings.

Two leagues from these ruins is a place called Naxi Rustan; but to reach it, the traveller is obliged to take a considerable circuit, on account of a river, and various canals, which intersect the plain. In this place are four tombs of distinguished personages among the ancient Persians, which bear a strong resemblance to that already described, only they are cut much higher in the work. This place receives its name from Rustan a pot

a potent prince, whose figure is here carved to perpetuate his memory *. The tombs have their bases eighteen feet above the surface of the causeway, and rise four times that height, while the superincumbent rock is twice as high as the tombs, which are sixty feet wide in the centre. Under each tomb is a separate table, filled with large figures in bas-relief; and on two of these tables are some traces of men fighting on horseback; which have been said to represent Alexander and Darius; but this is not probable.

We stayed five days in examining the ruins of Persepolis, and on the 19th of February set out for Schiras, which we reached next morning. This is the capital of the province of Fars, and one of the largest and most distinguished cities in Persia. It is seated between the mountains, in a plain, about seven leagues in length and four in breadth, which is as fertile and beautiful as imagination can conceive.

The great streets are bordered with trees, which are their principal ornaments, for there are few magnificent public edifices. Most of the houses are in ruins, and the streets are so narrow and dirty, as to be almost impassable in rainy weather. This confinement and the want of cleanliness render them offensive; and from the same cause, the air is vitiated. The jackals, from the mountains, not only infest the burial grounds, but often commit their depredations in the city,

* This tomb, which is said to belong to Naxi Rustan, evidently appears to be that built by Darius Hystaspes, from its exactly corresponding with the description given of it by *Ctesias*, in his History of Persia after Herodotus, and with that of *Diodorus Siculus*.

and in the night-time make dismal howlings, resembling a human voice.

The public gardens at Schiras are eminent beautiful: the trees arrive at a most luxuriant size, and seem to grow naturally; while the ground is enamelled with flowers of the most vivid colours. In the king's garden, to the south of Schiras, I observed a tree whose trunk was eight yards in circumference. From the shade of this tree, it is treated with peculiar veneration by the inhabitants: they pray under its shade, and hang chaplets, amulets, and pieces of their clothes on its boughs. The sick, or their friends, resort here, to burn incense, to fix lighted candles to the trunk, and to perform other superstitious ceremonies, in the hopes of recovering their health. Throughout Persia are many other trees thus superstitiously revered by the people.

About a quarter of a league to the eastward of Schiras, is the tomb of Sheik Sadi, one of the most celebrated Persian literati, who equally shone in prose and verse compositions. He lived about four hundred years ago, and his works are replete with the finest morals. On one side of his tomb is a large octagon basin, the water of which is moderately warm, and contains plenty of fish consecrated to the Sheik; and the common people have a superstitious belief, that to attempt to steal them would be punished with instant death; but though I have been several times at Schiras, I never left it without having a good plate of Sadi's fish, in company with the Carmelite friar with whom I always took up my residence.

On the same side of the city, near the corner of the *mountain*, are the ruins of an ancient castle, and

some distance from it a convent of dervises, near which are two deep holes in the ground. The mouth of one of them is four feet and a half round, and its depth is unfathomable. I was told that, on throwing a large stone into it, one might distinctly repeat the Lord's prayer, before the noise it made by falling ceased; and this report I verified, by thrice making the experiment. A league beyond these ruins are to be seen the remains of an ancient structure in stone and marble, which, notwithstanding the solidity of the workmanship, and the durableness of the materials, is greatly decayed. It seems to have been a small temple, thirty-eight or forty paces in circumference, and is situated on the declivity of a mountain, with three gates which are still pretty entire. These are eleven feet high and three wide. On the sides of each is the figure of a woman in bas relief, as large as life.

The Persians call this place Mador Sulemon, or the Mother of Solomon, and pretend that she built the temple, and came hither to pay her devotions. Bizarus relates, that a tomb is to be found here inscribed with Hebrew characters; but I could not discover it, and am convinced that the opinion of the natives is ill founded.

Nothing can exceed the fertility of the country in the vicinity of Schiras. The pastures are most excellent, and feed a number of very fine horses, cattle, and sheep. The tails of the latter weigh eighteen or twenty pounds. As for fruits, some of them arrive at an extraordinary size and perfection. The pomegranates are as large as the head of a new born child; and of grapes there are three principal sorts. One very small, which is sweet and delicious, and the seeds so minute

and

and soft, that they can scarcely be
The second is the great white grape,
third the large red grape, some of which
which weigh a dozen pounds. O
alone, they make that celebrated li
guished by the name of Schiras wine
colour and richness of flavour, is este
ly the best in Persia, but throughout

On the 24th, I took my leave of th
at this place, who give a very civil
all Europeans who visit them, withou
of nation or religion; and thankfu
ledge whatever is given them in ret
hospitality.

Having reached Laer, I continued
on the 7th of March, and passing b
of Chercoff arrived at Gormouth, a
including its gardens, chiefly planted
extends a league in length; and bey
groves of those trees fill up the view
eye can reach. The inhabitants o
Deserta retire, during the summer
woods, to shelter themselves from the
at that season is almost insupporta
experienced in 1677, when I passed
country about the end of August,
wind was so hot, even in the night,
frequently obliged to turn my hor
cover my face with my handkerch
the blasts, which could no more be c
flame.

I was now reduced to the necessity
*myself from my horse, and lying w
the earth, to avoid these scorching
found that those which arise from t
more suffocating than the other.*

I was obliged to remain naked in a caravansary, from nine in the morning till four in the afternoon, seated or lying on a skin of Russia leather, not only on account of the heat, but because the sweat flowed in such streams from my body, that I could neither read nor write, and every thing I took in my hands immediately became wet. I had engaged two camels at Laer, with my usual baggage, the one to carry water, and the other provisions; for the country was so depopulated, that for the space of twenty-five leagues I did not see a single person. Every body had retired to the date woods, or into the mountains; and as the dates were then ripe, they furnished the entire subsistence of the natives. This fruit is reckoned nourishing, and wherever it is found, there is a certainty of meeting with water.

It is to be observed, that the land which produces dates is always sandy; and that at twelve or fifteen feet below the surface, water is constantly found; the freshest dug pits always furnishing the purest fluid.

Five years before, in performing this journey from Gormouth to Courestoon, I had the misfortune to lose my way, and rambled into the mountains. I thought myself now cut off from all chance of returning. Having wandered part of the night, I laid myself at the foot of a tree, and holding my horse by the bridle, waited in anxious expectation of day. When day came, I discovered a wood of date trees at two leagues distance, where being arrived, I had the satisfaction to find, that I had advanced considerably on my way, and a collector of the taxes, whom I met, conducted me to the road.

My sufferings were extreme. The morning appeared to bring some coolness with the dew; but the heat returning with the sun, soon absorbed this small humidity, and affected me so violently, that I could not even perspire; and my very vitals seemed to be scorched up. My horse stopped at every step, not having strength to advance; nor was I able to keep either my mouth or my eyes open, on account of the exhalations from the earth, which rose to my face like gusts of flame pouring from the mouth of a fiery oven.

During this season, the fields are entirely burnt up, and in the night and morning such vapours are excited by the heat of the earth, that nothing can be seen at a few paces distance; the whole face of nature resembling a sea, or some great lake in a calm.

On the 9th I proceeded six leagues, through a mountainous and stony country, where are nevertheless many streams of running water, especially in the spring. These appear very limpid; but the water is as salt as the sea, which arises from its passing over land, which, in the warm season, is white with a saline frost.

We halted at Tanguedelan, where are two caravansaries. This place lies between two high mountains, not more than a quarter of a league distant from each other. One of the caravansaries has a basin of running water, but it is brackish and unfit for use; yet it is brought hither by a great aqueduct, cut out of the solid rock, in one place for three hundred paces in length.

On the 12th I met a great lord on the road, who was returning from his government at Gambroon, in order to take upon him the charge of a province in Persia. His name was Ali Kouli Khan. He had

had a grand train: his women and their baggage were carried on eighty camels, forty mules, and twenty horses. His own retinue and effects occupied twice as many camels and mules. Many of the peasants fled from the villages that lay in his way, lest his train should plunder and insult them.

As I was preparing to resume my journey, at five in the morning, I observed that the air was unusually dark, as if covered with clouds; and considering that this was not the case, I recollected that the obscurity arose from locusts, which I soon found was the fact. As they passed, prodigious numbers of these destructive insects fell to the ground, and many of them being large and heavy, they could not rise again. The peasants collected them as they fell, and told me that in this season, they were visited by similar clouds of locusts almost every night. Having gathered them, the natives dry and salt them, and make them their common food; thus converting an instrument of destruction into a comfort of life.

This day we proceeded five leagues, through a very level sandy country, into which the horses frequently sunk. We passed by a small village, abounding with dates and running water. About three weeks before, I had seen the people about Persepolis sowing their corn, and here I found them reaping it. This sudden transition surprised me; but I have frequently observed the same in this country; for the empire of Persia is so situated, and so extensive, that it unites all the seasons at one and the same time.

Next day I started about two in the morning, and reached Gambroon, or, as it is called by the Persians, Bander Abassie, or the Port of Aba

Gambroon is situated to the south-east of as that town is of Ispahan. The distance between this place and the last mentioned computed at one hundred and eight leagues; but they are very long, and tedious, with the natural badness of the road, render the journey very tedious.

The houses of Gambroon are built on the sea, that in high tides they are washed by waves. It lies between the Islands of C Kismis, the one being on the left, the other on the right. Thence the coast of Arabia bounded by high mountains, may be seen on a clear day, though at twenty leagues distance.

Three leagues behind Gambroon, are lofty mountains, covered with trees, and some of them hanging in water. The territory, however, contiguous to Gambroon, is dry and barren, being composed of shifting sands.

The town is surrounded by a wall on all sides, and is protected by two small islands. The houses are computed at one thousand five hundred, of which are inhabited by Indian Gentlemen, a few Jews; but the generality of the inhabitants are Persians; though there are also many French, and Dutch, belonging to their factories.

The governor of the province generally resides here, and not at the capital, which is at a distance of ten days journey from thence.

The town is pretty large and commodious, and situated at the extremity of the town which is most distant from the sea. All the houses have flat roofs.

Gambroon has no port; but the road is as convenient and safe as any in the East.

However, it is not without its disadvantages, as vessels, which lie there during the summer, are liable to be greatly damaged by worms. The ships anchor in four or five fathoms water, and lie as secure as if they were in a basin.

The water here is very brackish, and is used only by those who cannot afford any better. It is taken out of pits dug three fathoms deep in the sand. The people in general drink the water of Mines, a village at the distance of a league from the port; and those in better circumstances have recourse to the waters of Iffin, a large and fine village, lying under the verge of the mountains.

The air of Gambroon is extremely unwholesome. The wind, almost throughout the year, changes four times every day. From midnight to day-break, it blows from the north, and is cold; from break of day till ten or eleven in the morning, it blows from the east, with little variation of the former temperature: a south wind arises about three o'clock, which blowing over the sea, is very hot; and this shifting to the west at sunset, blows till midnight, and is likewise hot. These rapid and constant transitions from heat to cold, give rise to many diseases, which are extremely fatal to foreigners: the most common and dangerous are dysenteries, the bloody flux, and malignant fevers.

Provisions are plentiful and choice, particularly fish. Antelopes and partridges are sometimes caught; but the natives live chiefly on milk and plants. The fruits being brought from a considerable distance, are neither so good nor cheap as other articles: the most common to be met with are nectarines, quinces, citrons, oranges

pomegranates, figs, melons, apples, pears, almonds, and a variety of grapes.

On the 13th, I was introduced to the governor by the principal person belonging to the French company. We dined with his excellency, who entertained us with much magnificence, after the Persian manner. We had music and dancing, and were likewise amused with the tricks of an Indian posture-master. The entertainment lasted five hours. It commenced at ten, with a slight breakfast: dinner was served up about an hour after, at which the governor and some of his guests drank to excess. No person, however, was compelled to drink; but so many healths were proposed, that it was necessary to exceed the bounds of moderation.

Swordsmen in the east accustom themselves to drink wine after our manner. When the healths of the kings of France and Persia, and those of the principal persons present were given, they were accompanied with the discharge of the cannon of the fortress, of the governor's palace, and of the ships in the road.

I had not been long at GAMBROON, before all my men began to feel the unfavourable effects of the climate. I was likewise taken very ill myself, and being apprized of the danger of remaining longer there, I resolved to return to Ispahan, without waiting for a vessel which I expected from India. Accordingly I set out, but after reaching Tanguedelan, I was seized with such a violent complaint, that my life was despaired of. *However, it pleased Providence that I should recover; and having arrived at Ispahan, I soon after returned to Europe.*

TRAVELS IN CHINA,

BY

THE JESUITS

LE COMPTE AND DU HALDE.

NOTWITHSTANDING the dangerous intriguing spirit of the Jesuits, which at last involved them in undistinguished ruin, it must be confessed, that this order has produced men eminent for every art that can embellish the walks of private life, or give dignity to political address.

Animated with an enthusiasm in whatever cause they engaged; to the followers of Loyala we are indebted for many literary works of great utility and laborious research, and for the knowledge of countries almost inaccessible to any other adventurers. Possessing a general acquaintance with science, they were able to cloak their real desigus under the most apparently innocent pursuits, or even elegant amusements; and thus acquired an influence, before their object was known or suspected.

In China the Jesuits have particularly signalized themselves. That country, in a manner shut up from Europeans, by a wise but ungracious policy, they have found means to penetrate and describe; and to the order of Jesus, we owe the best part of the knowledge we possess in regard to that interesting division of the globe.

The history and description of this empire, by Le Compte and Du Halde, are works which, though not without errors and prejudices, deserve a place in our selection. To reduce those volumes within moderate limits, we adopt the narrative of Le Compte, and only intersperse extracts from the voluminous labours of Du Halde, who was born at Paris in 1674, and died in 1743.

The French king, says Le Compte, having resolved to send six Jesuits to China, under the character of his majesty's mathematicians, I was appointed one of the number; and in the beginning of 1685, we set sail in company with Monsieur Chaumont, who was going as ambassador extraordinary to the court of Siam. We had a very agreeable voyage. The king of Siam, who pretended to be skilled in astrology, was desirous of assisting at our astronomical observations, and admiring the exactness with which we foretold an eclipse of the moon, endeavoured to persuade us to stay at his court; but at length consented that four of us should depart for China, provided one of us would return with his ambassador, to desire Lewis XIV. to send him more mathematicians, and that in the mean while I would remain with him.

The priest, with the Siamese ambassador, arrived in safety at Paris; but the four fathers, who set sail for China, suffered shipwreck, and after undergoing many hardships, returned to Siam in an English vessel.

At that time a rebellion had broke out at Siam, which facilitated our departure. We sailed in a small Chinese vessel; but though the king gave express orders for our being treated with kindness, it is not easy to conceive a more disagree-

able voyage than we were obliged to endure. We had no shelter against the weather, and were so frightened for want of room, that we could not lie at our length. We were placed near an idol, black with the smoke of a lamp, continually burning to its honour, and daily worshipped by the deluded crew. The sun shone directly over our heads, and we had scarce any water to quench the extreme thirst caused by the excessive heat of the climate. Indeed we had a daily allowance of three meals of rice, and the captain often asked us to eat meat with him; but that being always first offered to the idol, we looked upon it with horror rather than appetite.

In this manner we spent above a month. We sometimes, indeed, by the help of an interpreter, attempted to convince the Chinese of the absurdity of that worship in which they had the unhappiness to be educated. One day, in particular, they flocked about us, and the dispute grew so warm, that we were obliged to give it up. Seamen are generally untractable; these took great offence at what we had said of their idol, and soon came towards us, armed with lances and half pikes, with looks that seemed to threaten our destruction. We were instantly filled with apprehensions; but at last were delivered from this painful suspense, by finding that they were only preparing for a procession in honour of their idol; perhaps to appease the anger they supposed it might have conceived at our insinuations to its prejudice.

There is scarcely a nation under the sun, more superstitious than the Chinese, who worship the compass by which they steer, continually offering it meat and incense. Twice a day they regular

threw, into the sea, little pieces of gilt paper, *in* form of money, as it were to bribe it to be favourable. Sometimes they would present it with little paper boats, that, being busied in tossing and ruling them, our ship might escape notice. But when that unruly element, in spite of their courtesy, grew troublesome, from its being agitated, as they imagined, by the demon who governs it, they burnt some feathers, which made such a stench, as was sufficient to drive away any fiend that had the sense of smelling.

Once passing near a hill on which one of their temples is erected, their superstition was carried to the utmost length; for besides the usual ceremonies, consisting of meat offerings, burning of candles and perfumes, throwing bits of gilt paper into the sea, and an infinite number of other fooleries, all hands were employed for five or six hours in making a little vessel resembling the ship, of about four feet in length, with the masts, tackling, sails, and flags. It had likewise its compass, rudder, and shallop; its arms, utensils for dressing provisions, the provisions themselves, with the cargo and book of accounts; besides they daubed as many small pieces of paper as we were men in the ship, which were disposed of in the same place we were in. This vessel, with all its appurtenances, being placed on two staves, was, at the noise of a tabor and brazen bason, raised up in view of the whole crew. A seaman, in the habit of a bonze, or priest, was the chief performer in this farce, he playing several apish tricks with a quarterstaff, and at intervals shouting aloud. At length the mysterious toy was committed to the waves, and gazed at as far as the sight could reach, accompanied with the acclamations

clamations of the bonze, who roared with all his might.

Soon after, an accident happened, which at first gave them less pleasure, though in the end, it proved an equal diversion to us all. The mariners imagined they saw, through their perspectives, a ship in a part of the sea much infested by pirates; they distinguished the masts, the sails; nay some saw the very tackling, and even perceived by the manner of her sailing, that she intended to pay us a visit. The Chinese, who, of all men, love best to sleep in a whole skin, were in great consternation; and the fear we saw painted in their faces, while they prepared their scimeters, pikes, and muskets, filled us with terror; for we imagined ourselves in danger of being immediately strangled, by villains who gave no quarter to such as fall into their hands, and which we could no otherwise escape but by leaping into the sea. A remedy little better than the disease. Our perspective glasses were often used, and to our no small surprise, the alarming object, as it came nearer, lessened, as did our ill-grounded fear. At length it was taken for a floating island, then a sea-horse, and then I know not what; till it last, being full in sight, it proved to be a tree, which a violent wind had torn from the coast. The earth and pebbles about its root made it swim upright, so that its trunk, which was very high, resembled a mast, some branches spread on each side, had been taken for a yard, and the lesser boughs for ropes; while the wind and sea beating about it, formed a track not unlike that made by a ship. The dreadful enemy being now no more, the Chinese expressed very heroically
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their vexation and disappointment, at losing *such* an opportunity of displaying their courage.

At length, after a navigation of six and *thirty* days, which the continual dangers and hardships to which we were exposed, had rendered very tedious, we came within sight of the city of Nimpo in China. The sight inspired us with joy; but though we were so near, it was not easy for us to enter it. The captain of our vessel, on our arrival, confined us in the hold, where the heat, which increased as we came nearer the land, and several other inconveniences, rendered our condition almost insupportable. We were, however, discovered by an officer of the customs, and soon after brought before a mandarin, whom we found in a large hall, attended by his officers, with a multitude of people, whom the curiosity of seeing Europeans had attracted.

We had no sooner entered, than we were informed that we must kneel to the mandarin, and bow our heads nine times to the ground. His countenance was very severe, and our dread was increased at the sight of his executioners, who, like the Roman lictors, attended with chains and great sticks, ready to bind and punish whom he thought fit. Having paid our devoirs, he asked us, who we were, and what was our business there. On which we informed him, that hearing in Europe, that several of our brethren had laboured with success in spreading the knowledge of our holy religion in those remote parts, the same zeal had inspired us with the desire to procure them the knowledge of the true God, the only thing wanting to complete the grandeur of so flourishing and renowned a nation. The mandarin expressed b
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desire to serve us; but added, that he must consult with the governor, and in the meanwhile we must return to our ship.

Some days after, the general of the militia, in and about the city, desiring to see us, entertained us very civilly, and on our leaving him to wait upon the governor, sent an officer to desire him to use us kindly. The governor expressed some respect for us; but acquainting us that he could determine nothing till he had first conferred with the chief officers of the city, we were forced to return again on board our hated ship. Eight days being spent in consultations at the custom-house, we were sent for, together with our goods, which consisted of several bales and trunks of books, images, and mathematical instruments; and having opened three of them, we were told that we might lodge in the suburbs, till they had heard from the viceroy, to whom the governor had written in relation to us. Of this civility we gladly accepted, and in our new habitation, enjoyed that rest and liberty, which is always grateful after long fatigue and confinement.

The port of Nimpo is situated in the most eastern part of China, and has a very difficult entrance; but from thence a very considerable trade is carried on to Japan. This city is one of the first class; it is walled round, and very populous. It is remarkable for the great number of its triumphal arches, which indeed are very common in the other parts of China; but they are here so numerous as to be inconvenient, though they afford an agreeable prospect at a distance. They consist of three great arches together, built of marble, that in the middle being much the highest. The four pillars, by which they are supported, are
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sometimes round, but oftener square, formed of a single stone, generally placed on an irregular base. They have no capitals, the trunk being fastened into the architrave, if that name may be given to some figures cut over the pillars. The frieze, which is too high, in proportion to the rest, is adorned with inscriptions and relievos, finely executed, with knots wrought loose, one within another, adorned with flowers, and birds flying, as it were from the stone. But while some of these edifices cannot be sufficiently praised, others are not worth notice.

Some time after, we had intelligence that the viceroy of the province was much offended at our being suffered to land, and was resolved to send us back. He wrote a short reprimand to the governor of Nimpo, and at the same time sent to inform the grand tribunal of Pekin, intrusted with the care of foreign affairs, that we were five Europeans who, for some private ends, designed to settle there, in opposition to the fundamental laws of the kingdom; so that the court decreed that we should be banished; and according to custom, he sent an order to that effect to the emperor for his signature. Had this order been confirmed, we should have been ruined, and probably the mandarins of Nimpo, for treating us so favourably. The viceroy who had as great love to our money, as he had hatred to our belief, would have seized our bales, and plundered the captain who brought us, and ordering him to be gone, to take us with him; while he would have thrown us overboard, as the authors of his ruin. But we had written to Father Intorecetta, an Italian missionary, the general of our order in those parts, who, on receiving our letters, wrote to a friend

friend at court, to inform his majesty, who was then in Tartary, of our arrival; and, by an intentional mistake, caused his letter to be put into a packet, which he knew would be delivered into the emperor's own hand. Thus the emperor opened and read it, and therefore when the tribunal's decree was delivered to him, he answered that he would consider of it at Peking. On his arrival at that city, he was informed by one of our order that, by our skill in the mathematics, we might be of use to his majesty; on which, by the advice and consent of his privy council, he sent for us up to court; and it happened that the very person who had endeavoured to turn us shamefully out of China, was himself obliged to introduce us.

The viceroy left our journey as far as Hamtcheou to the governor's care, who provided boats for us; and that we might want for nothing, he commanded an inferior mandarin to attend us. We reached that city, and afterwards on our leaving it, the viceroy, who was afraid lest he should be informed against, presented us with ten pistoles, sent chairs to carry us to an imperial barge he had provided for us, and ordered some trumpets and hautboys to attend us; at the same time he gave us an order from court, in pursuance of which, all the places through which we passed were, while we went by water, to furnish boats well-manned, and sixty or more porters, in case the frost obliged us to go by land: besides, each city was to give us the value of about half a pistole; this being the allowance to the chief mandarins, who are said to have their charges borne by the emperor, though this will not amount to the tenth part of the expence.

The barge provided for us was a second rate, sixteen feet in breadth, and seventy in length. Besides the cook-room, that of the master and his family, that for the crew, and another for our men, there was a pretty large cabin where we dined, and three rooms, in which six persons might lie at their ease; all which were painted, gilt, and varnished.

Our manner of proceeding up the river was as follows; as soon as the anchor was weighed, the trumpets and hautboys sounded a march, and then took their leave, by firing a kind of engine, in which were three iron barrels, that were discharged one after another; the music sounding between each. This was repeated whenever we met a mandarin's barge, or came to a town, or when either night or a contrary wind obliged us to come to an anchor. Every night ten or twelve inhabitants of the town, nearest to the place where we cast anchor, appeared in one row on the shore, when the master, coming on the deck, made a speech on their obligations to preserve all who belonged to the emperor, and to watch for the safety of the mandarins, who took care of the state. He then enumerated all the accidents to which we were liable; as fire, thieves, and storms, exhorting them to be vigilant; and telling them they should be answerable for all the mischief that happened. They answered each sentence with a shout, and then retired, as to form a guard, leaving only one sentry, who continually struck two sticks against each other, and was hourly relieved by others who made the same noise, to let us know that they did not fall asleep, which we would have gladly allowed them to do, on condi-
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tion we might have had the same enjoyment ourselves.

On the 3d of January, we arrived at Yamtcheou, when the frost forcing us to leave the great canal, we had horses provided for our men, and porters for our goods. As for ourselves, the cold and snow, to which we were unaccustomed, made us chuse to go in litters. We changed our porters at every city or large town, and found, to our surprise, that we could get above a hundred with as much ease and speed as, in France, we could have got five or six. The cold now hourly increased, and at length became so sharp, that we found the river Hoambo, one of the largest in China, almost frozen over. A whole day was spent in breaking the ice, and we passed it with much trouble and difficulty.

On our arrival at Peking, we found the court in mourning for the Empress Dowager; the courts of justice were shut up, and the emperor gave no audience: but the twenty-seven days of mourning being expired, in which the sovereign himself is obliged, by the laws, to remain in solitude, he sent one of his officers to see how we did, and to ask us some questions. Some time after we were sent for by the tribunal, who had passed the sentence of banishment upon us; where the president gave us a small piece of varnished board, wrapped up in yellow taffety; and on this board was written, among other things, that we might use our instruments, and settle in what part of the empire we pleased. We had not yet had the honour to attend on his majesty; for these formalities were to precede our audience; but we had scarcely thus got our discharge, when two eunuchs entered, to inform the president, that he must attend with

his brethren in a particular court of the palace; and we were informed of the ceremonies used on such occasions.

We were then carried in chairs to the first gate, whence we went on foot through eight courts of a prodigious length, built round with houses of different kinds of architecture; but the buildings of none of these courts were very extraordinary, except the large square structures over the arches, through which we passed from one court into another. These indeed made a stately appearance, being built of white marble, though worn rough with age. Through one of these courts ran a rivulet, over which were several small bridges of the same kind of marble, but of a whiter colour and better workmanship.

The grandeur of this palace does not consist so much in the nobleness and elegance of the architecture, as in the prodigious number of its buildings, courts, and gardens, all regularly disposed. What chiefly struck me as being most singular, was the emperor's throne, and its accompaniments. In the midst of one of these courts, is a square base, or solid building, of an extraordinary extent, adorned on the top with a balustrade, much in the European fashion; this supports another smaller base, also encompassed with a balustrade, over which are placed three more of the same kind, each lessening in bulk, as it arises above the other. On the uppermost is a large hall, the roof of which is covered with gilt tiles, and supported by the four walls, and as many rows of varnished pillars, between which is seated the imperial throne. These vast bases, with *their balustrades* of white marble, thus rising *above each other*, with a palace on the top, *glittering*

tering with gold and varnish, have a very fine appearance; especially as they are thus placed in the midst of a spacious court, surrounded by four stately rows of building; and were its beauty enhanced by the ornaments of the Greek and Roman architecture, and by that noble simplicity, so much valued in our buildings, it would be doubtless as magnificent a throne as ever was raised by the art of man.

After a quarter of an hour's walk, we at length came to the emperor's apartment, the entrance of which was not very splendid; but the antichamber was adorned with marble, sculpture, and gildings, the neatness of the workmanship being more valuable than the richness of the materials. But the second mourning not being over, the presence chamber was still disrobed of all its ornaments, and could boast of none but the presence of the sovereign, who sat on a sofa, raised three feet from the ground, covered with a plain white carpet, that took up the whole breadth of the room. By him lay some books, paper, and ink. He was clothed with a vest of black satin, furred with sable, and on each hand stood a row of young eunuchs, plainly habited, with their legs close to each other, and their arms extended downwards along their sides, which is esteemed the most respectful posture.

Being come to the outer door, we hastened, for such is the custom, till we came to the end of the chamber opposite to the emperor's. Then stood for a moment, all abreast, in the posture the eunuchs were in. Next falling on our knees, and joining our hands, we lifted them up to our heads, in such a manner, that our arms and elbows were of the same height. We bowed thrice

to the ground, then rising, stood as before. The same prostration was repeated a second and third time, when we were ordered to come forward, and kneel before his majesty, who treated us with the greatest good nature, and having asked us some questions relative to the grandeur of France, the length of the voyage, and the manner in which we had been treated by the mandarins, let us know that he was disposed to grant us fresh favours, and then dismissed us. He was somewhat above the middle stature, and though pretty corpulent, was less so than a Chinese would wish to be: he was full visaged, disfigured with the small pox; had a broad forehead, little eyes, and a small nose. In short, though he had not an air of majesty, he had a look of great good-nature.

From this apartment we went into another, where a mandarin treated us with tea, and presented us, from the emperor, a sum worth about a hundred pistoles. This present might seem but inconsiderable from so great a prince; but in China it is a very extraordinary one, where it is a maxim with the great to take as much, and give as little, as they can. On the other hand, he loaded us with honour, and ordered one of his officers to wait on us to his house.

Pekin, which signifies the north court, is the chief city of China, and the usual seat of the emperors; it being thus named, to distinguish it from Nankin, or the south court, where the emperor formerly resided. The latter stands in the *finest* and most commodious situation of any city *in the empire*; but the continual incursions of the Tartars obliged the emperors to settle in one of the northern provinces, where he might be always ready to oppose them. Pekin was the place

fixed upon for this purpose, it being situated in the 40th deg. of north latitude, at a small distance from the famous Chinese wall. Its neighbourhood to the sea on the east, and the great canal on the south, affords it a communication with several fine provinces, from which it draws part of its subsistence.

The city of Peking, which is exactly square, was formerly four leagues round; but the Tartars settling there, forced the Chinese to live without the walls, where they soon built a new town, which, with the old one, composes an irregular figure. Thus Peking consists of two cities, one called the Tartar's, because they permit none else to inhabit it; and the other the Chinese, which is as large and more populous than the first, both together being six leagues in circumference, so that the city of Paris, which is ten thousand paces round, is but half as big as the Tartar's town, and but a quarter as large as all Peking. Indeed their houses are generally no more than one story high, while those of Paris are, one with another, four. The streets of the former city are wider; the emperor's palace, which is of a vast extent, is not half inhabited; besides, there are in that city, magazines of rice for the support of two hundred thousand men, and large courts filled with houses, in which those, who are candidates for their doctor's degree, are examined; which alone would form a very considerable city. But, on the other hand, the Chinese live so close together, that twenty or more of them dwell in as little room as ten persons at Paris. The multitude of people in the streets is quite astonishing; and at the sight of such numbers of camels, horses, mules, waggons, chairs, passenger and rings of one or two hundred persons gath

ed here and there, round the fortune-tellers; one would imagine that some unusual show had drawn all China to Peking. The most populous cities in Europe indeed appear a wilderness to this. Hence some have imagined, that as only the men are here to be seen, the number of the inhabitants of both sexes must amount to six or seven millions of souls*.

This is, however, a very erroneous computation; and the following observations will shew the number of the inhabitants must not be guessed at from the crowds seen in the streets. As no river comes up to Peking, the necessary provisions and commodities brought there by land, daily cause a great resort to that city of peasants, camels, horses, mules, waggons, &c. Almost all the artificers work at the houses of their customers, and even the smiths carry with them their furnace, anvil, and tools, and return home at night. All persons above the vulgar, never go abroad but on horseback, or in chairs, with a numerous retinue; the mandarins are constantly attended by their inferior officers, following them with all their formalities, in a kind of procession. In short, the princes of the blood, and the lords of the court, who are obliged to go almost daily to the palace, are always attended with a great guard of horse. These customs, which are peculiar to China, greatly increase the throng, and make the city appear more populous than it really is: however, I think I shall not be very wide of the truth, if I allow the inhabitants to amount to two millions.

Almost all the streets are built in a direct line,

* This calculation appears to exceed all reasonable bounds. Immense as the population of China is, we conceive it has been much exaggerated.

the largest being about one hundred and twenty feet broad, and a league in length; and the shops where they sell silks and China ware, which generally take up the whole street, form a very agreeable vista. The Chinese have a custom which adds to their beauty; each shopkeeper puts out before his house, on a kind of pedestal, a board about twenty feet high, painted, varnished, and often gilt, on which are written, in large characters, the commodities in which he deals. These kind of pilasters, thus erected on each side the street, and almost at an equal distance from each other, have a very pretty effect. This is customary in almost all the cities of China, and in some places I have seen them so neat, that the whole street has appeared like the decorations of a stage. However, the houses are neither well built, nor of a sufficient height; and, besides, are always incommoded with mud or dust. There is so much of the latter, that the city is generally covered with a cloud of it, which make its way into the closest closets; and notwithstanding their striving to allay it, by continually sprinkling the streets, it is not only offensive, but prejudicial to the health.

What is surprising, is to see the perfect tranquillity maintained among such an infinite number of Chinese and Tartars; for it seldom happens in many years, that a house is broke open by thieves, or any murder committed. Indeed, such strict order is observed, that it is next to impossible such crimes should be committed with impunity. All the great streets, which are drawn by a line from one gate to another, have several corps de garde. Day and night, soldiers with their swords by their sides and whips in their hand

are ready to chastise those who make the least disturbance, and have power to take into custody whoever raises any quarrel. The little streets that come into the greater, have gates made in the form of a lattice, which afford a view of all who pass along: they are guarded by the corps de garde placed over against them in the great streets. The lattice-gates are shut at night by the corps de garde, and are seldom opened but to persons known, who carry a lantern in their hand, and give a good reason for their going out. As soon as the first stroke is given by the watch on a great bell, a soldier or two must go from one corps de garde to another; and as they walk along, they play continually on a sort of rattle. Whoever is found walking in the streets in the night, is examined; and if his business is not of a very extraordinary nature, he is taken into custody. To this it must be added, that the governor is obliged to take his rounds when least expected; and that the officers, who keep guard on the walls and on the pavilions of the gates, where the watches are, beat on great drums of brass, send subalterns to examine the quarters belonging to their respective gates; and that the least neglect is punished the next day, and the officers broke. By these salutary regulations, peace, silence, and safety reign throughout the city.

Of all the buildings of which this city consists, the most remarkable is the imperial palace, of which I have already taken some notice: but it *is proper* here to add, that it includes not only the emperor's house and garden's; but a little town inhabited by the officers of the court, and a multitude of artificers employed and kept by the emperor: for none but the eunuchs lie in the inner palace

palace. The outer town is defended by a very good wall, and divided from the emperor's house by one of less strength. However, all the houses of the courtiers and artificers are low and ill contrived, and even worse than those in the Tartar's city.

The inner palace is formed of nine vast courts, built in one line. The arches, through which you go from one to another, are, as already mentioned, of marble; and over each is a large square building, of a kind of Gothic architecture, where the timbers of the roof, projecting beyond the wall, are formed by other pieces of wood into a kind of cornice, which, at a distance, has very fine appearances. The sides of each court are closed by lesser apartments; but when you come to the emperor's lodgings, the porticos supported by stately pillars, the white marble steps, by which you ascend to the inward halls, the gilt roofs, the carved work, varnish, gilding, and painting, appear extremely splendid. The whole is covered with shining tiles, of such a beautiful yellow, that at a distance they appear as bright as if they were gilt. Another roof, as bright as the former, springs from the walls, and ranges all round the buildings, and this is supported by a forest of beams, joists, and spars, all japanned with gold flowers on a green ground: this second roof, with the projection of the first, makes a sort of crown to these structures, which has fine effect. The terraces, on which the apartments are built, contribute to give them an air of grandeur. They are fifteen feet high, cased with white marble, and adorned with balusters of pretty good workmanship, open only at the steps placed on each side, and in the middle and corners of the front; be

the ascent in the middle is only a slope of marble, with neither steps nor landing-place.

The hall, appointed for ceremonies, has large massy vessels of brass, placed on the platform before it, in which perfumes are burnt during any ceremony; and also candlesticks, in the shape of birds, large enough to hold flambeaux, are placed. This hall is about one hundred and thirty feet long, and almost square: the ceiling is carved, japanned green, and charged with gilt dragons; the pillars that support the roof are about six or seven feet in circumference at the bottom, incrusted with a kind of paste, and japanned with red; the pavement is partially covered with an ordinary sort of carpets, in imitation of those of Turkey; but the walls are destitute of all ornament, having neither tapestry, looking-glasses, sconces, nor paintings. In the middle of this room is a throne, under a lofty alcove, very neat, but neither rich nor magnificent. There are two other lesser halls hid by the former, one of them a pretty circular room, with windows all round, and shining with japanned work of various colours: the other is of an oblong form. In the view of these buildings, the different pieces of architecture dazzle the eyes of the beholder. But the imperfect notion the Chinese entertain of all works of taste, is betrayed by the most unpardonable faults. The ornaments are not only irregular and puerile; but the apartments are ill contrived, and want that connection which forms the beauty and conveniences of the palaces in Europe; and cannot fail of disgusting all who have the least idea of chaste architecture.

The guards, placed at the gates and avenues, have no other arms but their scimeters. For-
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merly the whole palace was inhabited by eunuchs, whose power and insolence grew to such a height, that they became insupportable to the princes of the empire; but the last Chinese emperors, especially those descended from Tartary, have so humbled them, that the youngest are made to serve as pages, while the task of the others is to sweep the rooms, and keep them clean; and for the least fault they are severely punished by their overseer.

The emperor's house is the only one at Peking that deserves the name of a palace; the others are extremely mean, and those of the *grandees*, like all the rest, are but one story high; however, the great number of rooms, for themselves and their servants, make some amends for their want of beauty and magnificence. The nobility of China are, indeed, like those of other nations, fond of making a great appearance; but they are curbed by the customs of the country, and the danger of being noticed. While I was at Peking, one of the chief mandarins built himself a house somewhat more lofty and magnificent than the rest. For this crime he was accused before the emperor, when, being afraid of the consequence, he pulled it down while the affair was under examination.

The halls, in which they plead, have little advantage above the other houses. Indeed, they have spacious courts and lofty gates, sometimes embellished with tolerable ornaments; but the inward apartments and offices are neither magnificent, nor even kept neat.

Amongst the most remarkable buildings is the famous imperial observatory, so much celebrated by travellers, one of whom speaks of it in this manner: "Nothing in Europe is to be compared

to it, whether for the magnificence of the place, or the size of those vast brazen machines, which having been, during these seven hundred years, exposed on the platforms of those large towers, are still as fair and entire as if they were but just cast. The divisions of those instruments are most exact; the disposition most proper for their design; and the whole work performed with an inimitable neatness." Filled with these high ideas, we visited this famous place, and first entered a court of a moderate extent, where we were shewn the dwelling house of those who look after the observatory. Then turning to the right, we ascended a very narrow staircase to the top of a square tower, such as were formerly used to fortify our city walls: indeed, it is joined on the inside to that of Pekin, and raised only ten or twelve feet above the bulwarks. Upon this platform the Chinese astronomers had placed their instruments, which, though but few, took up the whole space: but Father Verbiest having judged them useless, had prevailed on the emperor to have them pulled down, and to have new ones put up of his own contriving: they were, therefore, in a hall near the tower, buried in dust and oblivion. We saw them only through a window, secured with iron bars. They appeared to be very large and well cast; however, we had an opportunity of examining more narrowly a celestial globe of about three feet diameter, left in a bye court, when we found that it was of a form inclining to an oval, divided with little exactness, and the whole work very coarse. In short, this observatory, which was of little worth, with respect both to its ancient machines and its situation, is now enriched with several brazen instruments,

ments set up by Father Verbricht. These are an armillary sphere, six feet in diameter, supported by four dragons heads, whose bodies, after several windings, are fastened to the ends of two brazen beams laid across, that bear the whole weight of the sphere. Four lions of the same metal stand under the ends of these beams. The circles are, both in their interior and exterior surface, divided by lines into three hundred and sixty degrees each, and each degree into sixty minutes, and the latter into portions of ten seconds each.

An equinoxial sphere, six feet in diameter, supported by a dragon, who bears it on his back, and stands on four brazen beams, supported by four small lions. The design is well executed.

An azimuthal horizon, of the same diameter, also supported by dragons.

A quadrant, whose radius is six feet. A dragon, folded in several rings, and wrapped up in clouds, seizes on all parts the plates of the instrument, to fasten them together.

A sextant, whose radius is about eight feet, and a fine celestial globe of six feet diameter; both likewise decorated with dragons.

But the Chinese would never have been prevailed on to leave their old instruments, and make use of these, which are infinitely superior to them, without the express orders of their emperor; for they are more fond of the most defective pieces of antiquity, than of the most noble improvements. It is said, that they have watched the motion of the stars above four thousand years; but it is a shame that, in so long a time, they have made no greater improvements. However, they still continue their observations, and five mathematicians spend every night on the tower,

one gazing towards the zenith, another to the east, a third to the west, the fourth to the south, and the fifth to the north, that nothing may escape their observation. They take notice of the winds, the rain, the air, and all unusual phenomena; eclipses, the conjunction and opposition of planets, and of fires and meteors. Of these they keep a strict account, which they bring in every morning to the surveyor of the mathematics, to be registered in his office. These astronomers are, however, very unskilful; they take little care to improve the science; and, provided their salary be paid, give themselves no great trouble about the changes that happen in the sky.

In treating of Pekin, it would be doing that city great injustice to pass over in silence its noble gates and stately walls. The former are not like the other public buildings in China, embellished with statues or other carving; all their beauty consisting in their prodigious height, which, at a distance, has a fine appearance. They consist of two large square edifices, built separately, but bound together by two thick and lofty walls, forming a square sufficient to contain above five hundred men in battle array. The first building, which resembles a fortress, faces the road. There is no way through it; but you enter in at the side wall, where there is a gate proportionable to the rest; you then turn to the right, and meet with the second tower, which commands the city, and has a gate like the former; but the gateway is so long that it grows dark in the middle. There they constantly keep a guard, and a small magazine of stores. Though *these gates are destitute of the embellishments of architecture, yet, on approaching Pekin, such im-*
mens

menſe buildings have an air of magnificence preferable to our ornaments. The arches are built with marble, and the reſt with very large bricks, cemented with excellent mortar.

The walls are anſwerable to the gates, ſo lofty that they hide the whole city, and ſo thick, that ſenteries are placed upon them on horſeback. Square towers are raiſed at the diſtance of a bow-ſhot from each other. The ditch is dry, but very broad and deep, and the city is as regularly defended by a ſtrong garrifon, as if the people were under the continual apprehenſion of a ſiege.

Among the moſt ſumptuous buildings of China, we ought not to omit their temples, or pagodas, erected to fabulous deities, by the ſuperſtition of the princes as well as of the people. Of theſe there are a prodigious number, the moſt celebrated of which are built in barren mountains, to which, however, the induſtry of the people has given the beauties and advantages denied them by nature. The canals, cut at a great expence, to conduct the water from the heights into reſervoirs made for that purpoſe, with gardens, groves, and grottos, made in the rocks for ſhelter againſt the exceſſive heat of the climate, render their ſolititudes delightful.

Theſe temples conſiſt partly of porticos, paved with large ſquare poliſhed ſtones, and partly of halls or pavilions, that ſtand in the corners of courts, and communicate by long galleries, adorned with ſtatues of ſtone, and ſometimes of braſs. The roofs of theſe buildings ſhine with beautiful tiles, japanned with green and yellow, and at the corners are adorned with dragons of the ſame colour, projecting forward. Moſt of theſe pagodas have a great tower ſtanding by itſelf, and terminating

in a dome, to which they ascend by a handsome staircase, that winds around it: and square temples commonly occupy the middle of the dome, which is often adorned with mosaic work, and the wall covered with stone figures of animals and monsters in relievo. This is the form of the most of the pagodas, and these are the habitations of the bonzes, or the priests of the idol.

The frontier towns, especially those near Tartary, are fortified with good bulwarks, towers, brick walls, and large deep ditches filled with running water: in these all the skill of the Chinese engineers consists; which is no wonder, since none else were known in Europe before cannon were in use.

Their most singular fortification is the great wall, which extends from the eastern ocean to the province of Chanfi; and if all its windings are reckoned, is no less than five hundred leagues long. It is fortified with towers, much like those of the cities; and where the passes might be more easily forced, they have raised two or three bulwarks one behind another, of an enormous thickness, which, with the forts that command all the avenues, guarded by a great number of forces, protect the Chinese from all attempts on that side.

As China is divided from Tartary by a chain of mountains, this wall has been carried, not only through the valleys, but over the highest hills: it is every where of a great height, but rather lower than the walls of their cities. It is mostly built with brick, and bound with strong mortar; so that, though it is one thousand eight hundred *years* since it was erected, it was almost entire. *This work was at once one of the greatest, and*
the

the most ridiculous, ever made by man; for, notwithstanding its being extremely prudent thus to guard all the passes and the easiest avenues, how absurd was it to carry this wall to the top of some precipices, which the birds can scarcely reach in their flights, and to which it is impossible that the Tartarian horse should ever ascend! yet, it is amazing, how the materials were conveyed thither, which was not done without a vast expence, and the loss of more men than would have perished by the greatest fury of their enemies. It is said, that during the reigns of the Chinese emperors, this wall was guarded by a million of soldiers; but as that part of Tartary now belongs to China, they are contented with manning well the worst situated, but best fortified, parts.

There are, in China, above a thousand fortresses of the first rate; but though the rest scarcely deserve the name, they are all well garrisoned; whence some judgment may be formed of the vast armies constantly kept on foot.

But what is far more astonishing, is the number, the extent, and the government of their trading towns. These are generally divided into three classes; the first consisting of above a hundred and sixty, the second of two hundred and seventy, and the third of near twelve hundred. Besides, there are near three hundred walled cities; which they consider as not worth notice, though most of them are populous and commercial. The largeness of these cities is not less amazing than their number. Pekin is not to be compared to Nankin, or as it is now called, Kiamnin, which was formerly inclosed within three walls, the outermost of which was sixteen leagues round; and though this city has lost much of its former

former splendor, yet, including those who live in the suburbs and on the canals, it is still more populous than Pekin. The streets are of a moderate breadth, and very well paved; the houses are low but cleanly; and the shops richly furnished with silks and other costly goods. Thither all the curiosities of the empire are brought. There the most famous doctors, and the mandarins out of employment, usually settle, on account of the convenience of several libraries filled with choice books. Their printing is fairer, their artificers more skilful, the language more polite, and the accent smoother than elsewhere. Besides the river Kiam, on which it is situated, is the largest, deepest, and most navigable in the whole empire.

Nankin is famous for what they call the China Tower; of which it may be proper to observe, that there is, without the city, a house, named by the Chinese, The Temple of Gratitude, built three hundred years ago by the Emperor Yonlo. It is erected on a massive basis of brick, and surrounded with a rail of unpolished marble. Around it are ten or twelve steps, by which you ascend to the lowermost hall, the floor of which stands one foot higher than the basis, leaving a walk two feet wide all round it. The front is adorned with a gallery and some pillars. The roofs, which in China are generally two, one next the top of the wall, and a narrower over that, are covered with green shining tiles; and on the inside the ceiling is painted, and formed of little pieces, differently wrought, one within the other, and this the Chinese esteem very ornamental. Indeed, such a medley of beams, joists, rafters, and pinions, appears surprisingly singular, from our judging that such a work must be very expensive.

penfive: but it only proceeds from the ignorance of the workmen, who are unacquainted with that noble simplicity, which renders our buildings at once solid and beautiful.

The hall has no other light besides that admitted at the doors, of which there are three very large ones, that open into the China Tower. This last structure joins to the temple, and is of an octagonal figure, each side fifteen feet wide. A wall, in the same form, is built round it, at the distance of two fathoms and a half, and being of a moderate height, supports one side of a penthouse which issues from the tower, forming a pretty kind of gallery. The tower is nine stories high, each story being adorned with a cornice three feet wide, at the bottom of the windows, and distinguished by little penthouses like the former, but narrower, and like the tower, decreasing in breadth as they increase in height. The wall, which, at the bottom, is at least twelve feet thick, and above eight feet and a half at the top, is all over incrusted with coarse China ware, which has in a great measure retained its beauty, though the tower has been erected three hundred years. The staircase within is narrow, and the steps high. Each story has a room with a painted ceiling, and in the walls of the upper rooms are several small niches, in which are carved idols gilt. The first floor is the most lofty, and all the rest of an equal height. This tower, from the bottom of the base to the top of the cupola, rises at least two hundred feet from the ground. Towers of the same kind are erected in almost every city, and are some of their greatest ornaments.

Nankin was once famous for the largeness of its bells; but their weight brought the whole steeple to the ground. One of these, which is still entire, is eleven feet in height, and that of its ear is two feet, and its outward circumference is twenty-two feet. But this is nothing, when compared with seven bells at Pekin, cast three hundred years ago, each of them weighing one hundred and twenty thousand pounds; these are eleven feet wide, forty round, and twelve high, besides the ear, which is at least three feet. But as much as their bells exceed ours in size, ours exceed theirs in sound; which is, perhaps, chiefly owing to their clappers being of wood. These bells are used to distinguish the watches of the night, of which they usually reckon five. They begin the first with striking once, which they repeat a few moments after; and thus continue till the second watch, when they strike two strokes; at the third watch they strike three, and so on; so that these bells serve as so many repeating clocks, which every minute inform you of the time of night. For the same purpose they, in the same manner, beat very large drums, where bells are wanting.

Of all the public works in China, none do the people such honour as their canals and bridges; nor is any thing more worthy of the attention of the curious. By means of these canals the whole trade of the empire is carried on, with the advantage of water carriage; and in this manner one may go from Canton, the most southern city, to Pekin, the most northern, without travelling one day by land. This, which is called the great canal, is one hundred and sixty leagues in length. *The number of these canals is very surprising; they are often lined on each side to the height of ten*

or twelve feet, with fine square stone, and in some places with a kind of marble, of the colour of slate. The banks of some of them are twenty or twenty-five feet high on each side; and some extend above ten leagues in a straight line. But what most charms the eye, is the great number of beautiful imperial barks, loaded with the best productions of different provinces; many of them eighty tons burthen, continually passing and repassing.

As, in an extent of four thousand leagues in length, the earth cannot be everywhere level, there are several cataracts, where the water is precipitated with greater or less violence, according to the difference of the level; but the industry of the Chinese has found out a means of remedying the inconveniences that might arise from them with respect to navigation. At each of these waterfalls live a number of men, who are employed in raising the barks. These having drawn cables to the right and left, to lay hold of the vessel in such a manner that it cannot escape from them; they have several capsterns, by the help of which they raise it by little and little, till it is lifted into the upper level.

In some places, where the waters of two canals have no communication, they have a method of making the boats pass from one to the other, though the level may be above fifteen feet different. At the end of the canal they have built a double sloping bank of freestone, which, uniting at the top, extends on both sides to the water of each canal. The bark is hoisted up the slope by means of several capsterns, till, being raised to the top, it slides down the other bank, like an arrow shot from a bow, and entering the other canal,

scuds away with prodigious swiftness. There are no such obstructions in the grand canal; and, indeed, the emperor's barks, which are as large as our frigates, could not be thus raised.

These canals are, at proper distances, covered with bridges of three, five, or seven arches; that in the middle is sometimes thirty-six, and even forty feet wide, and so high, that barks may pass through without taking down their masts; those on each side are seldom less than thirty, and diminish in proportion to the sloping of the bridge. Some of these bridges have but one arch, which is sometimes semicircular, and built of arched stones, five or six feet long, and only five or six inches thick. These arches, not being thick at the top, cannot be strong; but then carts never pass over them; for the Chinese make use of porters to carry their bales. Several bridges have three or four great stones, from twelve to eighteen feet long, placed on piers, like planks. There are a considerable number of this sort neatly built over the great canal, whose piers are so narrow, that these bridges seem to hang in the air.

Many of these bridges are very handsome: one, two leagues and a half from Peking, was most beautiful, before part of it was broken down by a land flood. The whole was of white marble. On each side were seventy pillars, separated by cartridges of fine marble, curiously carved in flowers, foliage, birds, and several sorts of animals. On each side of the entrance, at the east end, were two lions of an extraordinary size, on marble pedestals, with several lions of stone, some climbing on the backs of the great ones, some getting off them, and others creeping between *their legs*. At the west end stood, on marble pedestals,

deftals, the figures of two children, carved with the fame skill.

One of the moft extraordinary bridges, however, is built over the point of an arm of the fea. It is two thoufand five hundred Chinefe feet in length, and twenty in breadth, fupported by two hundred and fifty-two ftrong piers, one hundred and twenty-fix on each fide. All the ftones are of the fame bignefs, as well as thofe laid from pier to pier, as thofe that are laid croffwife. It is difficult to conceive how ftones of fuch enormous fize fhould be placed with fuch regularity, or even rufed to the top of fuch high piers.

In the way leading from Han-tchong-fou to the capital, the Chinefe have levelled mountains, and made bridges from one mountain to another; and when the valleys were too wide, they erected pillars to fupport them; thefe bridges, which form part of the road, are fo high, that one cannot look down without horror: four horfemen can ride abreaf upon them; and, for the greater fecurity, they have rails on each fide.

Kircher obferves, that in the fame province is a bridge of one arch, extending from mountain to mountain, whole length is four hundred cubits, and its perpendicular height five hundred above the Saffron river, which runs under it.

To thefe extraordinary inftances of induftry, it will be proper to add, that the road from Siganfu to Hamtchoum is faid to be one of the ftrongeft pieces of work in the world. I have been told*, that upon the fide of fome moun-

* Mr. le Compte did not perfonally vifit this ftupendous work; but from what has been already faid, with refpect to the bridges of China, this account is at leaft probable.

tains that are perpendicular, and have no shelving; the inhabitants have fixed large beams into them, upon which they have formed a kind of balcony, without rails, extending along the sides of several mountains. Those, who are unaccustomed to these kind of galleries, cannot travel over them without great apprehensions; but the people of the place, who have mules used to these roads, travel with as little fear and concern over these steep and hideous precipices, as they could do on the plainest heath.

One cannot imagine the care that is taken of the common roads; these are as fine as possible, and are generally near eighty feet broad. At about a mile and a half distance from each other, are erected wooden structures, about thirty feet high, resembling triumphal arches, with three gates, over which is wrote, upon a large frieze, in characters of an extraordinary size, the distance from the place you left, and how far it is to the next stage.

The origin of the empire of China is as obscure as the source of some mighty rivers. The vulgar history of its monarchy is indeed evidently false, since forty thousand years are supposed to have elapsed since its foundation; but, according to authentic history, which has never been questioned by any of the Chinese literati, a succession of kings for four thousand years is admitted.

It seems probable, that the children or grand children of Noah dispersed themselves into Asia, and at length penetrated into the most westerly parts of China, where they lived originally in families, and the kings were fathers, to whom longevity, abundance of flocks, and personal character, at last added authority.

The foundation of the monarchy was laid by Fohi, whose wisdom, power, reputation, and virtue, together with his great age, made the people listen to him as an oracle. He regulated all private, as well as political and religious affairs, and the state soon became flourishing under his auspices. His subjects at first possessed the province of Honan, and some years after they extended their territories to the southward, as far as the ocean.

The people at this period principally applied themselves to the education of their children, and to agriculture: they were laborious and frugal. The judges and governors of provinces were grave and sober, and by the equity of their decisions gained the love and respect of the natives; while the emperor placed his supreme felicity in the happiness of his subjects, and did not consider himself so much the sovereign of a great empire, as the father of a numerous family. By this means the Chinese acquired such reputation, that they were considered by all the neighbouring nations as the oracles of wisdom; and it is probable that, from their first origin, they regarded themselves as superior to other men: an opinion which they still entertained, after they had undergone as great revolutions in politics, as they had done in morals. Hence they became so vain, that they fancied Heaven had placed them in the centre of the universe, to dispense laws to mankind.

But after they had some intercourse with Europeans, whom they found expert in all the sciences, they were struck with astonishment. How can it be possible, said they, that a people, so remote from us, should possess either wit or capacity? They have never perused our books, they were never instructed by us, and yet, like us, they speak

and reason right. On seeing our stuffs, clocks, watches, and mathematical instruments, their surprise increased; for they had imagined that expert artificers were only to be found in China. They were sensible that we were not so barbarous as they had conceived; and, half in jest, exclaimed "we supposed all other people to be blind, and that nature had bestowed eyes on none save the Chinese; but now we must confess, that though Europeans do not see so clearly as we do, they have at least each of them one eye."

The features, air, language, disposition, and manners of the Chinese, differ not only from ours but also from all other nations. Of the person of the Chinese in general, we may form a pretty distinct idea, by considering their notions of beauty. They would have a man to answer the character; tall and fat, with a broad forehead, small eyes, a short nose, great ears, a mouth of middling size, a long beard, and black hair. They are naturally as fair as Europeans, especially in the north of the empire; but their faces being continually exposed to the sun, they acquire a tawney hue, of the same tint as the Portuguese in the East Indies. Those in the southern provinces are of an olive complexion. The learned never pare their nails; but suffer them to grow to an enormous length, as an evidence that they are not obliged to labour for their maintenance.

The men shave their heads, except a long lock on the crown; and constantly wear a bonnet or cap, which civility forbids them pulling off. It is lined with satin, and the top covered with a piece of fine mat, to which they add a strip of *red silk*, that falls round about it, and reaches to *the edges*, which in walking floats with a peculiar grace

grace. Sometimes, instead of silk, they wear long hair, of a vivid glossy red. This grows on the legs of a breed of cows, and is naturally white; but they give it a tincture, which renders it more valuable than the finest silk. In winter, however, they wear a plush cap, bordered with sable or fox skin. Nothing can be handsomer than those caps; but they are so shallow, that they discover the ears.

When the mandarins are dressed in their formalities, the upper part of the bonnet has a diamond, or some other precious stone, incased in gold, of curious workmanship.

Their habit consists of a vest that reaches to the ground, the skirts or sides of which are folded before, in such a manner that the uppermost is extended to the left side, where it is fastened by a few gold or silver buttons. Their sleeves are wide towards the shoulders, but narrow towards the wrist; and in a manner cover the whole hand. They fasten their vest around them with a broad silk sash, the two extremities of which depend to their knees. Over this they have an upper garment, with short sleeves; with various other appendages adapted to rank or season. Their mourning vestments are wholly white; and, from the prince to the peasant, no other colour is permitted to be worn.

Though some parts of their dress may appear ridiculous to us, ours appears no less extravagant to them; in particular, the large curling peruke is a constant subject of ridicule; and they esteem it as absurd to wear false hair on the head, as a false beard on the chin. This fantastical head-dress, say they, may be very proper on the stage, when

a man would represent the devil; but no *person* can have the form of a man who is thus disguised.

As to the women, they have small eyes, short noses, and pretty fair complexions. A little collar of white satin, fastened to a vest, wholly covers the neck. Their hands are usually hid in long sleeves. Their head-dress commonly consists of several locks, buckled up, and interlaced with flowers of gold and silver. They, as well as the men, wear a long vest of red, blue, or green satin, or cloth of gold, the sleeves of which are extremely wide, and trail on the ground. But what is their distinguishing peculiarity, is the artificial smallness of their feet, which is supposed to be essential to beauty. This practice of cramping their feet in infancy, no doubt originated from the selfish policy of the men, to render their women more domestic; and fashion has at last rendered it desirable to themselves*.

When persons of quality go abroad, or pay visits, they always appear with a grandeur that fills a stranger with astonishment. The mandarins are carried in sedan chairs, richly decorated, and have officers to precede and follow them. Those who belong to the army commonly travel on horseback; and if they are of considerable rank, appear at the head of twenty or thirty men, well mounted.

The princes of the blood, at Peking, are preceded by four of their officers, and followed by a squadron of troops without any order. The domestics wear no liveries; but are dressed according to the quality of their masters. Even the trappings and

* This practice, however, does not appear to be universal; at least in the present day.

harness of the horses are magnificent in proportion to the rank of the owner.

The emperor never appears in public, without a display of that splendor which is so necessary to attract the respect and veneration of the people. The monarchs of the Chinese race seldom shewed themselves; but since the Tartars have mounted the throne, they affect popularity and magnificence. All the grandees attend their progresses with the utmost formality of state. On such occasions every one knows his rank; and that man would lose his head, or his fortune at least, who dared to discompose the regular order of the march.

When the emperor goes into Tartary, for the diversion of hunting, he is commonly attended by forty thousand men, who endure great hardships in these toilsome services; and generally more horses die than would be lost in a pitched battle.

In nothing, however, does the emperor display more pomp than in acts of religion. When he goes to the temple to offer sacrifices to Heaven, the ceremonies are so fixed by immemorial custom, that even the sovereign dares not to add nor diminish the least article; and the procession is so grand, that nothing can exceed it. To describe the minutiae of such observances would be tedious and uninteresting; but they unite every circumstance that can impress the mind with awe, or the eye with admiration.

Notwithstanding this external parade, however, the houses of the great are not magnificently furnished, and are destitute of many conveniences, to be found in the habitations of Europeans, in the middle stations of life. The decorations of their apartments consist chiefly in cabinets, tables,

and screens, and the quantity and beauty of their porcelain.

The Chinese painters are very deficient in the art of drawing, particularly of human figures*, and they have a very imperfect knowledge of perspective.

The emperor's authority is unbounded: he is almost adored by his subjects, who style him the son of heaven, and the only master of the world. His words are deemed oracular, and he is never spoken to but on the knee. In this posture, the grandees of the court, the princes of the blood, even his own brothers, bow to the ground, not only when he is present, but even before his throne. All places in the empire are at his disposal, and he confers them on whom he thinks proper; but none of them are ever sold. Honesty, learning, long experience, a grave and sober behaviour, are the only qualifications regarded in the candidates; and if he afterwards finds cause to disapprove of their conduct, he dismisses them without ceremony.

He has even the liberty of nominating his successor, whom he may chuse not only from the royal family, but from among the poorest of his subjects. Their old law-givers, however, have made it a fundamental maxim, from the origin of the government, that the king is the father of his people, and not the master of slaves; and hence the emperor is the more studious to deserve this honourable distinction, by a lenient and impartial conduct.

* They seem, indeed, to think, that it displays greater ingenuity to deviate from Nature, than closely to imitate her productions.

Every mandarin may tell the emperor of his faults, provided it be done in a respectful manner; and if his majesty has any regard for his reputation, the manner in which the Chinese histories are written, is alone sufficient to keep him within the bounds of his duty. A certain number of men who, from their learning and impartiality, are selected for this office, observe all his words and actions; and having separately written their remarks, without consulting each other, on a loose slip of paper, each puts it through a chink, into an office appointed for that purpose. "Such a day, say they, his behaviour was unseasonable and intemperate; he spoke after a manner unsuitable to his dignity. The punishment he inflicted on such an offender, was rather the result of passion than of justice."—Or else, "He gave such and such marks of his love for his people. Notwithstanding the praises of flatterers, he was not puffed up; but behaved with his usual modesty: his words were tempered with sweetness."

That these monitors may neither be biased by hope nor fear, this office is never opened during the prince's life, or while any of his family sit on the throne; but when the crown goes to another line, those loose memoirs are collected, and, by comparing them, they compose the history of that emperor, to propose him as an example to posterity, if he has acted wisely; or to expose him to public censure, if he has proved negligent of his duty, and the interest and happiness of his people.

The emperor has two sovereign councils; one composed of the princes of the blood alone, and another into which the ministers of state are admitted. Besides these are several other courts of *very extensive powers*; and in each is a censor,
who

who, though he is not of the council, is present at all the assemblies, and taxes the mandarins both with their private vices and public omissions of duty. It is said, that he who undertakes this office can never accept any other, that the hope of preferment may neither tempt him to be partial, nor the fear of losing his place deter him from accusing the guilty. Of these officers, even the highest ranks stand in awe.

The provinces are under the immediate inspection of two sorts of viceroys; one has the government of only one province, and the other has two or three provinces under his jurisdiction, and acts with a paramount authority; but all are subordinate to the councils of Peking. The viceroy, in whom resides the imperial authority, convenes the principal mandarins of his province, to take cognizance of the good or bad qualities of the governors, lieutenants, and inferior officers, and privately lodges information against such as appear faulty in the execution of their office. On the other hand, the power of the viceroy is counterpoised by that of the great mandarins, who may accuse him when he forgets his duty, and even petition the emperor for his removal. The least disturbance of the public peace is laid to his charge; and if it continues three days, he must answer for the consequences at his peril.

Causes are generally decided, and judgment given, by a single mandarin; who after a short process, and the examination of both parties, orders the loser to be punished according to the nature of his offence. Carrying on an unjust prosecution, or maintaining a cause contrary to equity, is liable to be punished with severity. Some of the punishments are extremely severe; but

but they are not often inflicted, as a wife regard is paid, rather to prevent crimes, than to make the criminals suffer.

As the emperor is considered as the father of the whole empire, so the greatest respect is paid to parental authority. There is no submission, no point of obedience which a father cannot claim from his children; in his private family he is absolute sovereign while he lives, and is honoured at his death with a respect bordering on adoration. He is not only absolute master of his estate, which he may leave to whom he pleases; but also of his concubines and children, whom he may sell, or otherwise dispose of according to his fancy.

If a son so far forgets his duty, as to deride his parents, or arrives at such a pitch of baseness as to lay violent hands on them, the whole province is alarmed; the emperor himself judges the criminal; all the mandarins in the vicinity are turned out of office; and even the neighbours are reprimanded, for neglecting, by early punishments, to stop the criminal from reaching such enormities.

To preserve peace and order, the utmost modesty and civility are inculcated. They have prescribed forms of salutation and address, and in paying visits, a great number of troublesome ceremonies are observed. Even their feasts are formal, to the most extravagant and ridiculous excess.

The solemn feasts in this country are celebrated with astonishing pomp. One of the principal is observed on the 15th of the first month, and is called the Feast of Lanthorns, from the multitude and grandeur of the lanthorns exhibited in the evening of that day. To such a pitch of expence is this festival carried, that it some-
times

times injures the fortune of the rich, and obliges the poor to retrench their necessary wants, that they may not be deficient in their zeal on this occasion. For the origin of this festival, a whimsical cause is assigned; but it is probably of such ancient institution, that the remembrance of the fact which occasioned it is lost, and only the observance kept up; as is the case with many ceremonies in all countries.

The young men do not follow their own taste in the choice of a wife; but take her on the credit of others. Sometimes, however, the bridegroom will reject the bride at first sight; but should the woman ever so much dislike the man, she has no alternative but to submit.

When the Tartars, in the late war, took Nankin, among other irregularities they committed, they hit on an expedient, which amused the Chinese amid all their disasters. They seized on all the women of the province, and putting them in sacks, carried them to market, determined to sell old and young, handsome and ugly, without suffering them to be previously seen, at the moderate price of two crowns each.

On the day of sale, the novelty of the transaction attracted a great many purchasers. One poor fellow, who had but two crowns in the world, purchased a sack, like the rest, and carried it off; but no sooner was he out of the crowd, than his curiosity prompted him to examine his bargain. To his amazement and great chagrin, he found he had got an old woman of the most forbidding appearance. Irritated by the loss of his money, and the disappointment of his hopes, he was going to throw her into a river, when the old lady bid him be of good cheer, telling him that if he saved her

life



Kerr del.

Cook sc.

*The Unwelcome Purchase, or
Disappointed Chinese.*

1784

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life, she would make him happy. He accordingly listened to the suggestion, and having carried her to her family, which was of high distinction, he was remunerated in a manner that made him forget his unpromising lot, and to bless his good fortune.

Persons who are distressed by want, are permitted to expose or destroy their children. Thus, when penury is felt, when the mother falls sick or dies, it is common to condemn the helpless innocent to perish; and frequently the hour of birth is the last of their lives. In all this, notwithstanding their boasted politeness, the Chinese are as savage as the untutored Hottentots*.

The Chinese are Pagans of several sects; the principal of which is composed of the worshippers of Fo, who believe in transmigration; and the bonzes or priests of this persuasion, grossly impose on the credulous multitude. Two of these bonzes, one day seeing a pair of very fine ducks in a farm yard, and wishing to make a feast on them, fell down on their faces, and exclaimed that the souls of their fathers inhabited the bodies of these fowls; and that they never could be happy unless they had the keeping of them. The good woman of the house, to relieve their pious fears, made them a present of the ducks, which they received with every mark of veneration; but that very evening made a feast on them, without regard to their fathers' souls.

They also extort money from the people, by acts of public penance. One day, says Le Compte,

* There is something so shocking, so unnatural, in the crime of infanticide, that it might be supposed the last which even barbarians would commit.

I met a young bonze, of a good mien, who stood upright in a sort of sedan, the inside of which was stuck so full of nails, that he could not move without being wounded. Two fellows carried him from house to house, while he endeavoured to excite compassion, by telling them that he was shut up in that chair for the good of their souls, and would never leave it till they had bought all the nails, amounting to two thousand, at the value of sixpence each, with which he purposed building a temple to the god Fo. The bonze directing his discourse to me, I advised him to leave his prison, and to go to the temple of the true God, where he might submit to penances less severe, but more wholesome. He thanked me for my advice; but added, that he should be more obliged to me, if I would buy a dozen of his nails. Here, hold your hand, says he, take these on the faith of a bonze, they are the best in all my sedan, for they prick me the most; yet you shall have them at the same rate as the rest. The tone in which he uttered these words, on any other occasion, would have made me laugh; but I left him with a mixture of pity and contempt*.

These sects are, however, only tolerated. The religion of the court consists in following the precepts and doctrines of Confucius, an excellent moral philosopher; but with his purer dogmas, they have intermixed many idolatrous customs.

It is well known, that the Chinese had the art of printing many ages before it was practised in

* Might not Le Compte have been a little more charitable, had he reflected on the greater impostures of his own craft! Those who fally the true religion by pious frauds, are certainly more criminal than the ignorant followers of Fo.

Europe; but their mode of performing this, on account of the structure of their language, will ever be clumsy, and unsusceptible of the least improvement for the better. Having no written alphabet, every word has a different character, or a symbolical representation. They write with pencils from the right to the left; and in the same manner their printed books begin where ours end.

The Chinese are certainly an ingenious and diligent people; but they are much tinctured with duplicity and deceit, particularly where they have had much intercourse with Europeans. Instances, however, sometimes occur of incorruptible integrity. On our arrival in China, says our author, on offering a present to a commissioner of the customs, he resolutely refused it, notwithstanding our reiterated entreaties; saying, that he would never accept a present from any man while he was in office; but that, if one day he should happen to be in another station, he would thankfully receive from us some European curiosity.

With this anecdote, so honourable to the Chinese character, and which principle we wish they and every other nation might more frequently afford room for commending, we take our leave of our Jesuit guides, whose voluminous accounts of China are now superseded by more modern and less questionable authorities, which we shall in the sequel have occasion to follow.

